

a. 183. 2240 →  
DE MOR-  
BO  
GALLI-  
CO. *ma 25*

LONDINI IN AEDIBVS  
THOMAE BERTHELETI.

M.D.XXXIII.

CVM PRIVILEGIO.





IV. 12  
MVSEVM  
BRITAN  
NICVM



## The pzeface

**T**he pzeface of Thomas Poyneſe cha-  
non of Harten abbey, transla-  
tour of this boke.



**N**ot longe agoo, after I had  
translated into our englyſſhe  
tonge the boke called Regi-  
men ſanitatis Salerni, I hap-  
ned being at Londoſto talke  
with the pzinter, and to en-  
quire of hym, what he thought, and how he  
lyked the ſame boke: and he answered, that  
in his mynde: it was a boke moche neceſſa-  
rye, and very pzoſitable for them that toke  
good hede to the hoſſome teachynges, and  
warely ſolowed the ſame. And this moche  
farther he added therto, that ſo farforth  
as ener he coude here, it is of every man ve-  
ry well accepted and allowed. And I ſayd,  
I pray god it may do good, and that is all  
that I deſyre. And thus in talkyng of one  
boke and of an other, he came forth and  
ſayde: that if I wolde take ſo moche peyne  
as to translate into Englyſſhe the boke that  
is intitled De medicina guaiaci, et morbo  
gallico wyrtten by that great clerke of Al-  
mayne Ulrich Hutten knyght, I wolde, ſayd  
he, do a very good dede. For ſeing hit is  
ſothe,



## The pzeface

soth, as this great clerk writeth of this medicine Guaiacū, (for he hym self hath had the very experience therof) how nedefull and howe beneficiall to the common welth were it? For almoste into euerie parte of this realme, this mooste foule and peynfull disease is crepte, and many sooze infected therwith. Whan he had sayd thus his fantasie, and that I hadde bethoughte me and well aduysed his wordes, I answered: If I thought it wolde do good, I wolde take the payne with all my very harte, and hit were moche greater: and yet (sayde I) I feare me, it be as moche or moze than I am able to accomplyshe. For I doubt whether I may come to the clere vnderstanding ther of or not: It is in earnest a matter straunge inough to translate, not onely for the names of herbes and other diuers thynges therein conteyned, but also for the phrase and eloquent style. But what so euer aunswere I made hym, I finally determyned to translate the sayd booke, as I haue done in dede, not so well I am sure, so playnly, and so exquisitely as many other coude, if they wold vouchesafe to take the payn: but yet I trust I haue not moche erred from the true meynynge of the auctour. And I saye not the  
contra



### The table

contrarye, but somme wordes haue I leste  
barely englyssed, and some nat at all, but  
they be suche, as are by those names in  
latine vsually known to phisitions, witho-  
ut whose counsaylle (specially those that  
be approued and known to be syngularly  
lerned in physike) I wolde counsaylle noo-  
mā to be to bold either to practyse oz receiue  
any medicine.

At Marten Abbey. an.  
dñi. 1533.

### The table of this boke.



He begynnynge of the frenche  
pockes, and why it hath dy-  
uers names. cap. i. fo. 1.

The causes of this disease.  
Cap. ii. fo. 3.

Into what diseases the frenche pockes are  
toured. cap. iij. fo. 4.

Howe men at the begynnynge resisted the  
frenche pockes. cap. iiij. fo. 6.

What helpe the authoz of this boke vsed in  
this spokenes. cap. v. fo. 8.

The description of the wodde Guaiacum,  
and of the syndynge & name therof. ca. vi. fo. 10.

Of the orderynge of Guaiacum in medy-  
cine.







De morbo Gallico.

**T**he begynnynge of the frenche  
pockes, and why it hath dy-  
uers names. Ca.i.



**L**et hathe pleased god, that  
in our tyme sycknesses shuld  
arise, whiche were to our  
fozefathers (as it maye be  
wel coniectured) unknowe.  
In the yere of Chyist. 1493.  
or there about, this pestiferus euyl creped  
amongest the people, not only in fraunce,  
but fyrst appered at Naples, in the frenche-  
mennes hoste, (wherof it toke his name)  
whiche kept warre vnder the frenche kyng  
Charles, befoze hit appered in any other  
place. By whiche occasion the frenche men  
puttynge from them this abhored name,  
calle it not the frenche pockes / but the euyl  
of Naples / reckenynge it to theyr rebuke,  
if this pestilent disease shulde be named the  
frenche pockes. Not withstandynge the co-  
sent of all nacions hath obteyned / and we  
also in this boke wyll calle hit the frenche  
pockes, not for any enuye that we beare to  
so noble and gentyll a nacion, but bycause  
we fere, that all mē shuld not vnderstande /  
if we gaue it any other name. ●

A

At



## De morbo

**A**t the fyrste rysynge therof some men  
 superstitiously named it meynyn sykkenes of  
 the name (I know not) of what saynt. Some  
 accompted it to come of Job scabbe, whom  
 this sykkenes (I thynke) hath brought in  
 to the numbze of seyntes. Some iuged it to  
 be the infirmitie / wherwith the monke E-  
 uager was greued, thzoughe immoderate  
 colde and eatynge of rawe meates, whan  
 he was in desert. And thertoze he also was  
 sought from ferre countreyes, with great  
 resozte of men, offryng gystes habundant-  
 ly at his chappelle, whiche is in Westrike.  
 And bycause the name of saynte Euager  
 was not knowne amonge the common peo-  
 ple of Almayne, they called it ffy acres sic-  
 kenes for Euagers. Not enquerynge what  
 the lyues of these were, but onely belened  
 that these coulde helpe them. Suche opini-  
 ons hadde the people, and thus they dydde  
 ryse: There was ymages offered and han-  
 ged befoze saynt Roche, and his olde sores  
 were newe remembzed, whiche thynge if it  
 were done of a godly mynde / I do not re-  
 pzoze / But if it were done, that those might  
 get anātage that were the inuenter. ther of,  
 I mernayle that disceyte Bulde haue place  
 in so great dyscomforte and sorow, and in so  
 myse-



myserable distruction of mankynde.

But the deuines dyd interpretate this to be the wrathe of god, and to be his punishment for our euyl synnge. And so dyd openly pzeache, as though they, admytted into that hye counsaile of god / had there lerned / that men neuer syned worse, or as who sayth in that golden worlde of Augustus and Tiberius, whan Christus was here on erthe, moste myscheuous diseases dydde not begynne : or as who sayth, that nature hath no power to synge in newe diseases, whiche in all other thynges maketh great chaunges, or as who saythe, that within short tyme in our dayes (because men be the now of good synng) the remedy of Euaiacum is founde for this sickenes. So well these thynges do agree, which: these mens myndes that declare god (as they thynke) do pzeache vnto vs. Than began the phisitions busynesse, whiche serche not what shulde take away this disese, but what was the cause therof, for they myght not abyde the syght of it, moche more they abstayned from touchynge. For whan it spaste began, it was of suche fylthynes / that a mā wold scarcely thynke this synkenesse, that now reygne, to be of that kynde: They were

A.ij.

byles



## De morbo

byles, Warpe, and stondynge out, haunynge the similitude and quantite of acornes, from whiche came so foule humours, and so gret styntche, that who so euer ones smelled it, thought hym selfe to be enfect. The colour of these pusshes was derke grene / and the syght therof was moze greuous vnto the pacient than the peyne it selfe : and yet their peynes were as though they hadde lye in the fyre.

**T**his disease (not longe after his begynnyng) entred into Germania, where it hath wandred moze largely than in any other place : whiche thyng I do ascribe vnto our intemperance.

**T**hey whiche than toke counsaile of the sterres, prophesied / that euyl not to endure aboue .vii. yeres, wherein they were disceyued, if they ment of this disease and all the inel that cometh therof: But if they met it of the foresaid most fylthy kynde, whiche cometh of hym selfe / a not only of enfection, but through the corruption of the ayre, or the ordinance of god : than were they not disceyued. For it tarped nat longe aboue the .vii. yere. But the inspyrmitie, that came after, whiche remaineth yet / is nothyng so fylthy. For the sores at som tymes be  
lytel



lytel, not so hye noꝝ so hard. And somtyme  
there is a certayne bzode creppynge scabbe/  
foꝝ his Venym entreteth deper, and bzyngeth  
foꝝth moze diseases.

**I**t is thought this kynde nowwe adayes  
to growe in any person, but thꝛough infec-  
tion by defilpynge of hym selfe, which thing  
especiallꝝ happeneth by copulation. foꝝ it  
appereth manifestly, that yonge chyldezen/  
olde men, and other, whiche are not gyuen  
to the bodily lust, beth very seldome infec-  
ted therewith. And the moze that man is gy-  
uen to wantonnesse, the sooner he is infec-  
ted. And as they lyue, that beth taken ther-  
with / so other it woꝛtelꝝ leaueth them, oꝝ  
longe holdeth them, oꝝ vtterly consumeth  
them. foꝝ it is very easꝝ vnto the Italians  
and Spanyardes, and to saꝛhe as liue sober-  
ly, but thꝛough our surfetpynge and intem-  
perate lypynge, hit dothe longe contynue  
with vs, and greuonsely dothe vex and  
chafe vs.

**T**he causes of this dis-  
ease. Capitu. ij.

A. iij.

The



## De morbo

**T**he physicians haue not yet certainly defined the secret causes of this disease, although they haue long & pynfully & great variete serched therfore, but in this thing al do agre, which is very euident, that throught som vnhollosom blastes of the ayre, which were at þ time / the lakes, fountaines / flodes, & also the sees were corrupted, And therof the erth to receiue poison, The pastures to be enfecte, Venem<sup>9</sup> vapors to come down fro the ayre, which liuinge creatures (in drakynge the bzeith) receyued. For this disese was found in other bestes like as i mē. The astrologers fetch þ cause of this ifirmite from the sterres / saying, þ it pcedeth of þ coniunctions of Saturn & Mars, which was not long before, & of .ii. eclipsis of the son, & they do affirm, þ by these signes they might perceyue many colerik, & fleumatike infirmities to folowe / which shuld long continue, & slowly depart, as Elyphācia / lepre, tetters, & al þe kynd of scabbes & boiles, and what so euer euils defoꝛmeth & vnasshioneth the body, as the gout, palsey / sciatica / ioynt ache, & other lyke dangers. And that these thinges shuld chāce rather in the north part by reson of this signe Aquarius, wherin fel the fyrst ecclypse : And in the west part by reason of this sygne Piscis / in the whiche felle the  
last



last eclipse. But the phisitions affirme this  
 syckenes to come of yll and habundant hu-  
 mours, as of coler blacke aduyst yelow and  
 fleume salt or aduyst, and that of one of these  
 alone, or of certayn, or els of al these min-  
 gled, whose vapours streking out to the out-  
 ward partes of the body / burneth and drye-  
 eth the skynne, and fylleth it ful of scabbes,  
 but that whiche cometh of rawe heuye and  
 grosse humours / they say is driuen into the  
 ioyntes, and causeth greatte peine in them,  
 and to arise knobbes & swellinges, & knot-  
 tes to gether, and the skynne to ryuell. And  
 mozeouer the heed to ake, wherby the beauty  
 of the body is clene altered & gone. Some  
 beneuoly cōcluding say, that this infirmite co-  
 meth of corrupt, burnt, & infect blode. And al  
 these thynges were in doubtful disputatiō, &  
 nature therof not yet knowen, but now it is  
 knowen, they be also appued. for in myn opi-  
 niō this sicknes is no other thing / But a po-  
 stumatō, & rotting of vnpure blode: the whi-  
 che after it beginneth to drie, it turneth into  
 swelling & hard knobbes, the which thinge  
 pcedeth of the lyuer corrupt. ¶ To knowe  
 moze of the nature or qualities of this infir-  
 mitie wulde be very tedious & hard to iuge.  
 For we se in our time, what diuers conce-  
 tatōs / & opiniōs haue be to boldly disputed:



## De morbo

and what payne the phisitions haue taken  
therin, sens the begynnynge therof. The  
phisitions of Germanyne, for the space of  
ij. yeres, meddled with suche disputation,  
and yet when I was but a chylde, they vn-  
dertoke to heale me: but what profite cam  
therof, the ende hath shewed, not withston-  
dynge they were bolde to medle with stra-  
nge dregges and spices, and to myngle and mi-  
nistre many thynges / whiche they shulde  
not haue ministred. And I remembre / they  
forbode me to eate peasen. For in some pla-  
ces there grow certeyn wormes in the with  
wynges, of the whiche hoggesflethe was  
thought to be infected, bicause that best spe-  
cially was deceassed either with this, or els  
with an other nat moche vnlyke vnto this.

**I**nto what disese the french  
pockes are tour-  
ned. La. iii.



He paynes of this dysese  
all redye rchersed are este-  
med in maner as no prynces:  
for this dysese tourneth it  
selfe into great inconueniēce  
and payne that naturalky it  
hath.



Bath of hym selfe : In so moche that all  
 maner of syknes, haupnge or causynge  
 any payne in mannes ioyntes, semeth to be  
 conteyned therin. For fyrst there is Warpe  
 ache in the ioyntes / and yet nothyng appea-  
 reth: afterwardes the gatherynge to gether  
 of humours causeth the membes to swell,  
 But after that suche vyle matter is waxed  
 harde, that a man shall fele the vehemente  
 paynes therof. This is the fyrste commynge  
 therof. For it semeth to edifye and fortifye  
 a castelle, there to rest a longe season, and  
 thens to disperse and caste into every part  
 of the bodye all maner of ache and paynes.  
 And the longer the sayde swellynge tarpe  
 fro rotyng and rypynge / the more payne  
 shall the pacient suffer. And aboue all other  
 paynes of this infyrmite, this is the violen-  
 test, and that troubleth man moste. I my  
 selfe had suche a lyttell knobbe, and swell-  
 ling aboue my left hele in the inner syde, the  
 whiche after it was indurate and harde, by  
 the space of. viij. yere, coude by no power  
 of oyntementes or any maner lappynge  
 and cheryssynge be made softe / or caused  
 to putrifie and rotte, But contynued styll  
 lyke a boone, Untyll that by the helpe of  
 Guaiacum it vanyshed away by lyttel and

A.v.

lytel.



## De morbo

lytel. This thing as touching womē resteth  
i their secret places, hauing in those places  
litle pzetp sores ful of venom<sup>o</sup> poison, being  
very dāgerous, for those p vnknowingly  
medle with thē. The which sicknes gottē  
by such infected womē, is so moch the moze  
vehemēt & greuous, how moch they be in-  
wardly poluted and corrupted. By this the  
fenowes (at somme tymes) do slacke & wax  
hard again, at somtime they shrinke, & some  
time the sicknes turneth it self into the gout,  
oz into the palsey oz ito apoplexi & infecteth  
many one with lepre. foz it is thought, that  
these infirmities be very neighbours one to  
an other. And p for many resons, which are  
comē to both euils. They that be takē with  
pockes, often times becom lepzes, and often  
times thzough the Warpnes of their peynes  
they wake and queuer as men in a fevre.

¶ After all this ther buddeth out & appere  
smal holes & sores, which turne thē self into  
cākers & phisul's, oz cōtinual sores: & the  
moze they putrifie, the moze thei diminisse p  
bone. And whā the bones be putrified & cor-  
rupt, the paciēt thzough longe cōtinuāce of  
siknes, waxeth lene, for the fleshe consumeth  
away / & ther remayneth but onely the skyn  
to couer the bones withal; & thzough this  
many



many a one chāseth to be thisique, the whiche inwardly be full of corruption. Beside all this, out of this infirmitie floweth another, whiche some men do calle cacesia / the whiche fylleth a mans flesh & also his skyn full of water: Somme haue sores in theyr bladder, & oftē tymes many mens lyuer & stomake is vtterly consumed by this infirmitie. And in this thing their opinion is false that say that the gathering to gether of humours & swellinges, wꝛinkels, and knottes come not of the nature of this infirmitie, but that it chanced only to those that haue bene rubbed and anoynted with oyntmētes made with quick siluer. I am sure, the most part of the phisitions of Almayne be of this opinion, but yet they haue ben disceyued in this sickenes, as they be in many other. For I knowe it for a suretie, there be some, that haue had these infirmities & sicknesses, whiche were neuer noynted with quicke siluer, as I haue had experience in my father Vriche de Hoten.

**Howe men at the begynnynge  
respected this infirmitie the  
frenche pockes.**

**Capit. iiii.**

**When**



## De morbo



When the phisitions were thus amased, the surgids came forward in the same errour, and putte to theyr handes: and first they beganne to burne the sores with hote yrons. But for as moche as it was an infinite labour / to touche them all, they wente aboute to aduoyde them by opntementes, but dyuerse men vsed dyuers opntementes, and all in vayne, except he added quicke siluer thereto. they bete for this vse the pouders of mirre, of mastique / of ceruse, of beyberies, of aslan, bolli armenie, cinaber / of veermelon, of cozall, of burned salte / of rusty brasse, of leddzoffes, of rust of yron, of Rosen, of Turpentyne, and of al maner of best oyles, oyle of bey / oile of pure roses & terebintihill, oyle of gynecper, of greatte effect, oyle of spike / swynes greace, fatte of oxe feete and butter, made specially in may, talowe of gootes and hartes, virgins honye, powder of rede woymes dyed into duste, or consumed with oyle and beaten, camfere, ensoz Biu & castoy: & with .ij. oz. .iiij. of these fore sayde thynges myngled to gether / they anoynted the sicke mans ioyntis, his armes, his



his thyres / his backe bone, his neckebone,  
 with other places of his bodye. Some a-  
 noynted them ones a day, some twyes, som  
 thyses, some foure tymes. The patiente  
 was Butte in a stufe, kept with continuall  
 and feruent hete, some .xx. and some .xxx.  
 hole dayes: And some were layd in a bedde  
 within the stewe / and anointed, and couered  
 with manye clothes, and were compelled  
 to sweate. Parte of them at the seconde a-  
 noyntynge beganne to faynt mervaylously.  
 But yet the oyntment was of suche strength  
 & effect, that what so euer disease was in the  
 hyer part of the body / it drew into the sto-  
 make, & from thers vp into the brayn, & thers  
 the disese anoyded both by the nose and the  
 mouth, and dyd putte the patient to suche  
 peyne, that excepte they toke good hede,  
 theyr tethe fell out, all theyr thzotes, theyr  
 longes / their roffes of the mouthes, were  
 full of sores, their iawes did swelle, their  
 tethe were lensed, and contynually there  
 anoyded the moste stynking skome and ma-  
 ter, that coude be, and what so euer it rane  
 vpon, by and by it was polluted and infec-  
 ted / wherby theyr lypes so touched gathe-  
 red sores, and within forth the their chekes  
 were greuously peyned. Al the place, where  
 they



## De morbo

they were, did stink. which maner of curyng was so peynful, that many had leuer dy thā so to be esed. How be it scātly the hundreth pson was esed / but shortly after fel down a gain: so þ his ese dured very few days. wher by mē mai esteeme, what I suffered in this disese, that pured this maner of curing a. xi. tymes, with great ieopdie & peril, wastling in this euil. ix. yeres. And yet in the mene time taking what so euer thing was thought to withstōde & resist it. For we used bathes & herbis lapped about thē, & dzikes & cozesies, And for this we had arsnicke, inke, calcantū, herdegres, or aqua forsis, which wrouzt in vs so bitter peyn / þ they myght be inged. Very desirous of life, þ had nat leuer dy thā so to pldge theyr life, but tho curingis were most bitter & peynful, which were made with oyntmētes, And was also so moche þ moze dāgerus bicause the ministers of it, knewe not þ operation therof. For þ surgions only dyd not vse it, but euery bold felow wēt about playing the phisition, gyuing to al maner of mē one ointmēt, either as he had sene it ministred to other, or as he had suffered it him selfe. And so they heled al men with one medicine, as the puerbe sayth, One shoo for both fete. If ought happend amis to the sike, for lack of good counsell, they wiste nat what to do or say. And these mētozmenters



were suffred to practise on all persons what they wold while the phisitids were done as i an vniuersal errour & ignozāce. And so with out order oz rule, with tozmēt of heate and sweat plētie, al were cured after one facio, without regarde of time, habite, oz cōplec- tion. Nothēr these ignozante anointers had not so moche knowledgē, as with lapes to take away the mater, whiche caused the e- uyl, oz to diete them, oz appointe any diuer- site of meate: but at length the matter must com to this point, that they shulde lose their tēthe, for they were losed, their mouth was all in a soze, & through coldnes of the sto- mak & filthyp stench, thei lost appetite. And al though their thirst was itollerable, yet found they no kind of drink to help the stomak, ma- ny were so light i their bzain, that they could not stōd, & som were brought into a madnes & not oly their hādis trēbled & shoke therib, but also their fete & al p body: som mūbled i their speking as lōge as they liued, & could haue no remedy. And many I haue sene die i the midel of their curing. And one I knowe did so his cure, that in one daye he killed. iii. husbādmē, though immoderat hete which they suffred patiently, butte within an hote stewe, trustinge that they shulde the sooner obteigne their helthe / tyll the throughe vese- mente heate their hertes fayled them, and



## De morbo

and perceyued not them selfe to dye, and so were wretchedly strangled. Other I sawe dye, whan theyr throttes were swollen in the intrie, that first the filthy matter, where they wolde haue anoyded in spyttyng / coude fynde no waye oute, and at lengthe theyr bzeeth was lyke wyse stopped, and an other sorte, whan they coude not pisse, Very fewe they were / that gatte theyr helth / and they passed thzough these ieopardies, these bytter peynes, and euyls.

**What helpe I vsed in this sickenes . cap. V.**



Soften as I was aroynted / to kepe these euylles from my mouth, that customably came, I vsed only alam, whiche I kept in my mouth rollinge it frome one syde to an other, Intyll it melted. And whan I went aboute to wzappe vp my sores, and comferte my membzes, I vsed these herbes, absinthio, camomilla, hysoppe, pulegio, arthemisia, sage, & other suche boyled in wyne and water.

**And ones for my sores I made an oyntment**



ment by the counsell of Eytelwolfe, of alam  
Fardegrese, purist hony / and vinegre by  
equall porcions.

**A**nd afterwarde I lerned of a souldiour  
in Italy an other opntement, made of lyme  
and water / after this maner. I put well wa-  
ter oz ryuer water into a newe potte, neuer  
seasonned befoze with any lyequor / and sod  
it therin : and whan it boyled feruently, I  
powred it vppon vnslapt lyme ( that is it /  
that no water hath touched ) in a bason oz a  
clene vessell of wodde, befoze not occupied  
with any lycour. And whan the lyme was  
dissolued, and after a lyttell reste laye in the  
botom : I toke awaye the skome that swom  
aboue, and mouinge not the lyme / powred  
oute the clereft water / and kepte that for  
my purpose / whan I wolde occupie it : I  
toke a sponge oz a linnen clothe / and dep-  
ped hit in the water, somme tyme rolled,  
as I moughte, and often tymes war-  
med and moysted my sores therwith, was-  
shynge and wyppynge away all the fylthy-  
nesse. Thanne I toke a peece of clothe, so  
moysted, and lapte it aboute my sores. And  
with this water my peynes were eased, and  
the swellynge swaged, the sores were clen-  
sid, and the heate and enflamations dzyuen



## De morbo

awaye. whiche thyng is to be meruaylled  
at, seing the nature of Lyme otherwise is to  
kendre. I founde nothyng lyke this : And  
me thought I was well holpen therwith,  
and had auoyded the distruction / that was  
at hande. In so cruel assantes of this disese  
I vsed also cassia, if I wolde be laxatiue,  
and dyd often tymes sweat / & let go bloode  
drawen oute with gourdies. And whan I  
was in Italy monysshed, that to eat in the  
mornyng the quantite of a walnutte of ra-  
sins terebinthia, shuld be of great efficacite  
to amende the fautes of the bloode, what  
maner of thyng it is I knowe not / and to  
make the bely lanke, and helpe the stomak.  
whiche bothe thynges I founde trewe, I  
vsed the same. They sayde also, that it dyd  
helpe no lyttell thyng the synowes, and  
strengthened the ioyntes and membzes. And  
by this meanes and abstinence of meate and  
drynke, and good dyete, I auoyded many  
thynges / whiche moughte haue vtterly dis-  
stroyd me in so longe & iniurious seson, for  
the mooste parte wandrynge abrode in the  
worlde, and thzough pouerte dryuen to mo  
che aduersite, neuer at rest and quietnes, but  
alwayes vexed and troubled. And haue so  
pzeserued my selfe, that all thonghe my  
legges



legges were eaten with so many depe and  
 grenous soozes, yet was there not one sp-  
 newe hurte / noz one bone perysshed. And  
 if at any tyme the disease toke my face, no  
 euylle happened in my mouth and tongue,  
 so that the inwarde partes were p̄serued:  
 foz I voyded awaye those thynges, that  
 myghte hurte my stomake, and with a rare  
 helpe defended my lyghtes and lounes:  
 and by these helpes I moughte suffer and  
 d̄yue forth this dysease, but clerely putte  
 hit awaye I coude not: whiche thyng was  
 the easynge of peyne, and nat the cuttynge  
 away of the cause of payne, the differrynge  
 of euylle, and not the takynge away therof.

A better remedy came of Guaiacus, ye  
 of that onely came helthe,  
 which I do intend  
 now to dis-  
 cribe.

**T**he discription of Guaiacum  
 and the syndynge ther  
 of, and name.  
 Cap. Vi.

B.is.

If



## De morbo



If we ought to giue thanks  
vpwarde vnto god, bothe  
foz good and euylle: howe  
moche are we bounde foz  
the gyfte of Guaiacum: ye  
hewe moche doth the glad-  
nes and ioye of his benigne towarde vs,  
passe the sorow and peyn of that infirmitie?  
The vse of this wod was brought to vs out  
of an yland namyd Spagnola, this ylande  
is in the west nigh to the contrey of Amerik  
set in that place where the length of Ame-  
rike, stretchynge into the north/doth ende:  
and was founde af late dapes amonge the  
newe londes, which were vknownen by the  
olde tyme. All the inhabitauntes of that  
ylonde somtyme be diseased with the french  
pockes, lyke wyse as we be with the mesels,  
& small pockes. Noz they haue no other re-  
medy foz it but this.

A certayne noble man of Spayne, being  
tresaurour in that prouince, was greuously  
troubled with that infyrmitie: And after  
the people of that londe hadde taught hym  
that medicine, he broughte the maner and  
vse therof into Spayn, shewing of what po-  
wer & vertu it was in those partes. The phi-  
sitids wold not allow it, preiuyng that they  
profyt wold decay therby / not withstanding  
at




at length they toke in hande to cure with the same wood, but with such arrogancie, attributing so much to theiꝝ preceptes and order, that excepte they were obserued, they affirmed / this woode shulde be spende in vayne. whiche thinge I meruayle they couoe perswade to any man, and make hym beleue it. seinge it is playnly knowen / that in that ylande were neuer phisitions. And yet hath this woode Guaiacum alwayes bene there vsed. But in this cure what besynes is mete for the phisition, I wyll here after declare. Nowe I wyll speke of the thyng intended. They haue gyuen it this name Guaiacum. For so the Spaniardes wyte it with latyne letters / folowynge theiꝝ owne manner of sounde : whiche worde the people of that ylande pronounce with open mouthe Guaiacum.

And Paulus Ritius shewed me at the cite of August / that he harde say of a Spaniarde / whiche had ben in that yland, that the fyrste syllable Gua, of this name / was nat pronounced of the Spagnolenses with G, but that his owne tonge dydde requyre it so to be wyten. And they of that ylande sounde it with, V, puffed out, as though it were Guaiacum, a worde of .iii. syllables

B.iii.      with



## De morbo



with them / and not Guaiacum. We maye  
gyue vnto it some excellent name, callynge  
it lignum vite / as Philo the phisition called  
his dregges the handes of god: and this  
daye the phisitions with great bofte calle  
their cōfections manus Chzisti, apostolicū/  
gratia dei, Antidotum, Paulium, and many  
other such superstitious names. They say it  
groweth lyke an asse with vs in height / it is  
rounde / bynggynge forth a nutte moche like  
a chesse nutte: his tymbe is oyle and fatte,  
in colour like boxe, but somewhat blackysse.  
And they iudge that the best, that hath most  
blacke: but that whiche is lyke to boxe,  
differeth from that / whiche is blacke. For  
this is with in / and thother without: or to  
speake moze playnely, the blacke is as hit  
were the harte and marrowe. The wodde is  
meruaylous heny / for the leest pece of hit,  
caste into the water, synkethe streyghte to  
the botome. There is no wodde so harde /  
as it. For hit is so harde, that hit wyll not  
cylene: nother hitherto haue we sene any, that  
was chyned. And they that selle it say, it  
wyll in no wyse pane or chappe. When hit  
bourneth and flameth / hit maketh a swete  
cōdour: and there foloweth fro hit / when it  
burneth / a gōme, whiche we yet knowe not,  
for



foz what purpose it serueth : This gōme is  
 somewhat black / & shortly after it is fallē a-  
 way, it is verpe harde . The barke is not so  
 thick, but is meruaylous hard. which tokens  
 wel marked, I thynk he that Bal cōterfete  
 this woode / can not deceyue the byer. For  
 be it a man may be deceyued in the coloure,  
 howe is hit possible all these thinges to be  
 in vne / a fatnes, smellinge, somewhat like  
 rosen / suche weyght as no wodde hath be-  
 sider Than the gōme that cometh from it /  
 whā it flameth: such hardnes that may scat-  
 ly be cut? And the lest pece cast into the wa-  
 ter wyl nat swym aboue? And the tast ones  
 knowē wyl neuer suffer a mā to erre, which  
 as it is to al men vnplefant, so is it to me ye  
 very plesant. They say it cōtinueth not after  
 it be sodden / but paulleth / in the sommer  
 after. iij. dayes, & in the wynter somewhat  
 later. And therfoze we must chose the fat-  
 test and weyghtiest therof. For that which  
 is olde / is lyght and leane. Upon this de-  
 scription lette the phisitions, if hit please  
 them, drawe out the causes of suche efficaci-  
 te by theyr longe disputations, as for me I  
 moze reioyce, that it is, than I serche what  
 maner of thyng it is. Howe be it I graunt  
 them woorthy of moche thanke / that Hall

A.iiij.

fyzf



## De morbo

first shew vnto vs the nature therof thzough  
out known: But nowe there be some, that  
wey and esteeme the strengthe and vertue of  
this tre bi these known markes as though  
they had suffred it in all poyntes. whiche  
thyng is done, as me semeth, very hastily  
and tymely, thynkynge that the cause and  
reason of suche efficacie and power oughte  
to be serched for in this tre, after his nature  
and vse is known, lykewyse as it is done  
generally in all other medicines. But nowe  
of his vse, and how it ought to be prepared  
vnto medicine.

### Of the orderynge of Guaiacum in medicine. cap. vii.



**I**t is ordered after this  
maner. The wod must first  
be made as smalle as maye  
be / whiche thyng some do,  
at a tozne, and than without  
any more ado / they lay the  
baupnges awater / And som do fyrst bzoise  
oz stampe them in a mortar so moche that  
they bzyngge them into powder and duste, to  
thintent they maye the sooner be thzoughe  
soked, and theyr strength sodden out. But  
I wote



I wote not, whether that make any mater /  
 I haue sene some, that haue cut it spzst with  
 a sawe, and than raped the peeces with a  
 rape / and haue taken and putte them in  
 to water. Howe so euer it be / whether it be  
 tourned / raped, or beaten to duste / they  
 soke a day and a nyght one pounce weyght  
 in eyght / of water, taken eyther of a well  
 or of a ruer, or as I dyd / of a pyt: than  
 they sethe it in a newe glased pot, and clene  
 washed, with a softe spze of coles / by the  
 space of sipe houres, and moze / vntyll it  
 come to the one halfe, with great hede ta-  
 kyng and diligence, leeste hit runne ouer  
 thzough moche heate. For that whiche ouer  
 runneth loseth (they say) moche of his ver-  
 tue, and is of lesse power. And therfoze it  
 may not be sodden in the flame, but it requi-  
 reth fewe coles / and a potte not fylled all  
 mozte by the. iij. parte. The skome that flo-  
 weth aboue, they taken away to anoynt the  
 sozes with: for we knowe it to haue moche  
 power to dzye. After it is thus sodden, they  
 streyn it / & powre it in to a glasse. And than  
 they put to the grondes eyght pound water  
 and sethe it agayne (as befoze) as it were  
 a seconde messyng. This thynner they  
 gyue them to dzyne with their meate: the

A. v.

spzste



## De morbo

fyfste is dzonke in the ftede of a medicine. And this is all to gether, that delpyuerethe vs from so great and grenous disease, this decoction is it. This is the chiefe poynt and anker of our helth. And it hath so lytel nede of any other thyng, that it wyll not abyde any maner mixture, or mynglyng, as I wyll shortly after declare. Somme wolde, that syght water and clere Bulde be gotten for this purpose. Some admytte all maner swete water indifferently, bycause in sethyng what so euer it be, it is purified. All wold that good diligence and hede Bulde be taken in time of sethyng, that it rûne nat ouer / or boyle to fast, & they byd that the pottle be close stopped, that nothyng brethe out: but whā the skom is perceiued to ryse, it must be softly opened, and the skomme taken out, and so couered agayne. They putte this decoction (whā it is strayned) into a glasse / onely bycause it Bulde be sene, and bycause a glasse of al vessels is purest and clenest. The colour of this decoction is somewhat lyke muddye water, whā hit is somewhat troubled. Wete lynnen in it, and it wepeth grene of a meruaylous swee. The reliefe therof at the fyfste tastynge, is some what soure, but to hym that vseth hit, by lyttell and



and lyttel it waxyeth pleasant. The phisitions  
 were so bolde, as to put, to a pounde of  
 this.iiij. Unces of hony. Whiche thyng, as  
 I do not improue, so do I denye it to be ne-  
 cessarie. And I wolde nothyng wolde be  
 added vnto suche a thyng, beinge of suche  
 power, where as it nedeth not. For what  
 nedeth a man there to bestowe his labour,  
 where as no nede is: And to say the trouthe  
 the relesse of Guaiacum is not so greuous  
 that it requireth to be tempred with hony:  
 Yea were it not for my maysters the phis-  
 itions all men wolde be contented therewith.  
 Howe be it what nedeth me to name phis-  
 itions, whan I speke onely but of tryflers?  
 For they that be connyng and expiert,  
 as is O moste noble pryncce, Stromer thy  
 phisition (and thzoughe frendesyppe myne  
 also) and thy other phisition Coppus, suche  
 I saye, vnderstode and knewe, howe hit is  
 not conueniente, eyther to meddle it with  
 vnknowen thynges, and myngle theym /  
 or elles to adde oughte vnto these thyng-  
 es, whiche as yet are not perceyued to  
 lacke oughte. The whiche thyng as hit  
 chaunced vs to haue communycacyon of  
 this woode Guaiacum, at the citie of Au-  
 gust, whan many had awysed me to commyt  
 my



## De morbo

my selfe to this maner to cure : and I, for  
newnes of the thyng wolde here none of  
them : Stromer spekyng after this maner  
of this wodde with great grauntie of woꝝ  
des sayde, that he feared lest the helthsom  
and excellent power of Guaiacum shulde  
be diffamed thzough the superfluous addi-  
tions of vnlearned phisitions : whiche thyng  
if hit were not done, nothyng coude be  
founde better agaynst this syckenes. And  
with his woꝝdis caused me streight without  
any tarpeng to caste my selfe hedlynge into  
this experieñce of Guaiacum. And therfoze  
I wold this, now ones spokē, shuld be gene-  
rally vnderstonde, that as often as I shal co-  
playne in this small treatise of phisitions, al-  
men shulde thynke me to meane them, that  
haue no erudition noꝝ experience : and that  
beste them selfe amongst the common peo-  
ple / of the title & name of theyr doctoꝝhip,  
whiche they bought, that knew nother greke  
noꝝ latyn / and yet no science requireth moze  
erudicion oꝝ knowledg of the tonges than  
phisike : the whiche beyng moste ignorant,  
do lyghtly abuse the symple people of Ger-  
maynie, seinge there is no doubte made of  
his lernynge, that is ones garnysshed with  
the name of Master doctoure. But why  
haue



haue I vsed in this thyng so many wordes? Verily to make my cause good with the, excellent prince, and to defende my selfe agaynst them, that by this occasion mought accuse me, as one that spake wordes moze snappysse than besemed me. Whiche thyng whan somme of the lawyers and diuines dyd of late, agaynst whose lernynge they sayde I inueyed without good maner, whan I dydde snybbe but onely the vnlearned, and them whiche were soze greued and were bytter ennemies vnto suche good lernynge, they caused many a good manne to thynke, that I was agaynst them, and yet was that thyng far from my maners, and also the purpose, wherin I than was occupied. Whiche thyng seinge, I perceyue your excellētes to knowe well ynough, I wyl leue these runneagate anoynters, and thensse phisitions, and also these vntaughte doctours, and come vnto Guaiacum: the whiche in medicine must thus be vsed.

**C** The maner of curenynge. Capitulo . viij.

The



## De morbo



He pacient must be kepte in a close chambze, without ayze oz wynde / wwhere fyze must be nourysshed contynually : oz els he must be in a stewe, after the maner of Almayn, whiche shall not nede alwayes to be kepte hotte, but muste be close, and defended from ayze, that no ayze blowe vpon hym for the tyme of this curation : he must also be ware of colde. Therfore if he be cured in wynter, oz in Autumne, he muste loke, that he haue fyze in his chaumber, esely in the moornyng speciallye before dawe : for than is the colde feruente : he muste cause the cleftes of the wyndowes, if any be, to be stopped with playster, oz other lyke matter : and vpon the chaumbze dooze muste he hange carpettes, oz other lyke thynges, within and withoute, that no colde oz ayze entre into the chaumbze / oz comme oute. Whanne he is thus ordered, his meate muste be dymynished. fyfthe the fourthe parte of that he was wonte to take, and than the thyrde parte, and shortly after the one halfe, that he maye lerne to beare hunger : and his wyne muste be well watered. Thanne muste he take a pourgacyon,  
other



other with regarde that hit be suche a one  
as shall be thought sufficient to cutte awaye  
the cause, or take awaye the matter, that  
noztifeth the disease, other such a one witho-  
ute any regarde at all, as maye emptye  
the houle bealy. For that thyng, as I  
perceyue, onely is requyred, whiche thyng  
done, thanne maye ye theruppon begynne  
this woꝝke after this maner. The decoc-  
tion whiche was fyrste sodden and is strong-  
est, must be ministred Into him twice a day  
mylke warme, a gobblet or cyat ones in the  
mornynge at v. of. the clocke, or ther about/  
and agayn at nyght, at viii. of the clocke, we  
call a ciates, a cuppe that wyll receyue half  
a pound, wherof we may gather, seing. viii.  
pounde of water is required to the sethyng  
of one pounde of wood, & the one halfe ther-  
of muste be consumed in the sethyng, that so  
there muste. iiii. pounde remayne, and muste  
dꝛynke therof twyse a day, that the decoc-  
tion of one pounde of Guaiacum is suffy-  
cient for foure dayes. For hit is nowe a  
commen maner with phisitions, to mea-  
sure theyꝝ lyquores by weyghte, and they  
haue cleane caste vp the names of measu-  
res. It muste be dꝛonke at one draughte  
withoute any bꝛethe takynge.

After



## De morbo

After he hath dzonke, lette hym reſte more  
than.iiii. houres, and let hym the ſpyſte. ii.  
be couered/ that by the helpe of heate this  
medicine maye be digeſſed abrode into the  
membres, and the pacient maye ſwete out  
that that noyeth. whiche thyng to do howe  
proſpytable it is, I wyll declare whan place  
cometh. And it ſhall not hurt, if he be cloſe  
couered one hole houre befoze he dzynke,  
that he may be hotte.

**S**ome wyll not in any wyſe he ſhuld riſe  
frome his bedde in ſyue houres after he  
hath taken his ciates of dzynke.

**H**e muſt take his meate in the myddaye,  
and not befoze, and than as lyttell as may  
be, for this medicine aboue all thynges re-  
quireth an emptye bealy. And therfoze he  
muſte eate, nat to fylle his emptynes, but to  
beare vpp the lyfe, not to gather ſtrength  
but to kepe hym ſelf fro ſeinting. Nother is  
there any ieoperdy to be feared. For Cua-  
iacum hath great ſtrength in it ſelfe both to  
refreſhe, and alſo to comfozte, not ſuche  
as be full/ but onely thoſe that are emptye.  
Ye they ſaye, that none ſhallet, eate he ne-  
uer ſo lyttell, ſo that he dzynke ſaythfully  
this decoction. In the meane tyme, he ſhall  
not be anoynted in the out ſyde, excepte he  
haue



haue soores or swellynge. And for this  
there is a whyte oyntment made of Ceru-  
sa, rose oyle of rosis, with camphire, whi-  
che is layde on with a linnen clothe. Some  
anoynt them only with the skom of Guaiac-  
cum, or els dype it into powder, and caste it  
vpon them. And besydes this skomme /  
there is nothyng of this decoction occupied  
in the out parte. Some be healed in Wor-  
tyme / and some in longe. The moste parte  
in. xxx. dayes. They commaunde hym to  
be purged agayne the. xv. daye. For this  
reason I thynke, bycause as Alexander A-  
phrodicius thynketh / they that hunger and  
receyue not theyr meate as they were wont  
to do, falle awaye / and gather a certayne  
harpe matter and eger / so that suche mater  
musse be auoyded, that the body of the sike  
may be emptie. This decoction shall not be  
dronken that moynynge / whan he receiveth  
his purgation : but at nyght lette hym take  
it agayne : and after that day, he may eat  
more largely. And agayne the. xxx. daye  
more liberally : how be it this more liberal-  
ly, and that more largely must be very lye-  
tell, as I shall Bewe you in the next chapi-  
ter. But some, lesse any impediment shal-  
be to lette the operation of this medicine /

L

haue



## De morbo

haue kepte one order of eatynge equalle  
thzough out the. xxx. dayes : and truly the  
stronger a man abideth to hunger, the bet  
ter and more quckely he shall be healed.

And although the desyre of eatynge growe  
dayly more and more, yet must he remem  
bre to absteyne, comfortynge him selfe with  
the suretie of helth, if he so do. For the bo  
dye beyng so wasted and emptied, not only  
with hunger / but also with sweat, ye being  
longe tyme as a deed bodye, thzough the  
grouousnes of this euyl, shall byghe faste  
to the appetyte of meate and dzyne.

**W**han this cure is comme to an ende, so  
that the sycke is almoste redy to go abode,  
he muste than take agayne some medicine to  
purge hym with, but so that after that pur  
gation / he may dzyne agayne as he dydde  
before. iij. or fyve dayes space, wherewith  
they make vp the hole cure. Some wyl not  
that he shulde go out of the chambze, where  
he lyeth, before he be thzough hool. Some  
thynke. xxx. dayes suffycient to kepe his  
chambze : and that he may than go forth,  
but yet warily by lyttell and lyttell, and  
not streyght in to the open ayze : but fyrste  
he must walke in the same house, from cham  
bze to chaumbze, and than to some nerygh  
bourg



Bour's House, nat ferre of : Intyll he be vled  
 to suffer the aye. For there may be no so  
 depue chaunge / But muste vse hym selfe to  
 all thynges by lyttell and lyttell. And that  
 whiche remayneth of the sykenesse they say  
 wyllyghtely be hooke / after he ones stode  
 abode. And that to be trewe I haue proued  
 in my selfe. For whan the. xxx. dayes were  
 passed / the soores of my legges were nat  
 yet closed, and therfore I kepte. x. dayes  
 moze. And whan these. x. days were gone /  
 yet was not I hooke. wherfore, feryng the  
 colde, bycause wynter than begonne, I in-  
 tended to kepe in other. x. dayes : But I was  
 compelled by the phisitions counsell to go  
 abode, and put it in auenture / which thyng  
 happed not amysse. Howe be it the soores  
 that I had than, were not depe in the fleshe,  
 or swollen outwarde : But onely in the hier  
 parte of the skynne, and lacked nothyng  
 els But skynne to couer them with : whiche  
 they had scantly the. xl. daye after I went  
 out. And I that tyme, in very harpe wynter,  
 made my iourneye frome Vindeke into  
 fraunce. The causes of this slowe hea-  
 lyng I dyd coniect this to be. The phisition  
 suffred me to eat moze mete (as I after per-  
 ceyned) than I shulde haue done, and also  
 L.ij.      he



## De morbo

He sodde my drynke thynner than he ought.  
For I occupied nat fully. v. pounce of this  
wodde, where as other occupye .viii. and  
some .x. wherein my phisition was deceyued.  
For he, seinge my body weke of nature / and  
moreouer extenuated & consumed with the  
longe contynuaunce of this grese, thought  
that a lyttell thyng was sufficient to drive  
away the disease / and for that cause fedde  
me the largelyer, fearynge sooze lesse my  
strength wolde fayle me: which was double  
erroure. For so moche as he oughte not to  
haue loked what my body was thanne, but  
what maner body it was wonte to be, and  
agayn the nature of this medicine is suche,  
that it wyl suffer none to faynt for lacke of  
strength. wherfore be they neuer so weke,  
they ought not therfore to minisre the lesse,  
but rather somewhat the more. For it dothe  
nothing sodenly, but werket heth by lytel  
& litel. And therfore I alow best that decoc-  
tion, that was longest at the syze / and is  
comme to a lyttell of moche wode: so that  
I wolde counsayle them, to the intende hit  
mought be the stronger, to sette hit often  
tymes to the thyzde parte.

¶ And if any wolde be lose belyed, that is  
wonte to be bounde / they wyl hym to take  
the



the powder of Guaiacum sodde in the water, and to dꝛynke halfe an Vnce therof in the moꝛnyng. And if that helpe not at the fyrste, to go th: vnto agayne. But this framed nat with me / no nat wꝛhanne I toke it agayne.

**H**owe a man muste lyue and dyet hym selfe in this cure.  
Capitulo. ix.



Here is yet moche a doo for the oꝛderpꝛnge of a man, as touchyng his dyet. Some thynke beste to ete nothyng but bꝛeade, whiche Galen<sup>r</sup> callith the cleannest fedyng with a fewe rasins : whiche bꝛeade they gyue to the weyght of. iiii. Vnces, withoute salte oꝛ ether sauce. And they thynke best to absteyne generally from all maner meate, excepte it be a lyttell bꝛothe made with a chekyn : whiche they are contented he suppe oꝛ eat with his bꝛead moysted therin ones a day. foz at nyght they gyue nothyng but a fewe rasins / and an Vnce of bꝛeade. Other wyll that he haue halfe a chekyn, if it be yet yonge and tender : but if it be any  
L.iii. thynge



## De morbo

thyngge growen, they thynke a quarter y<sup>e</sup> nough, whiche muste be sodden in clene water. wherinto they put nother salte, nother other sauce, but somme put a lyttell suger therto. Of breadde they gyue .iiij. vnces at nyghte, as befoze, a fewe rasins, with an vnce of breadde. But as long as he is vnder cure / he muste take hede, that he neuer so moche as taste salte. They allowe white breadde / made of wheate / well bulted, whiche made for the nores, they season with suger. Whiche thyngge is not enyl. There be som that adde to this feding (not so moch in the place of meate as of medicine) a lyttell bozage, other of the leaues onely, oz (if there be any) of the flowers, which he shall eat sodden in water alone, oz with his che kyn. And this is the order of fedyng that some do kepe continually / some thynke. xv. dayes sufficient for this dyete / and tha they wyl his hunger to be eased: and the. xx. day they gyue hym meate twyse. But lette them take hede / that folowe that. For truly this medicine requireth, that the patient be made as thynne with hunger as maye be possible. Howe be hit somme chaunce to be thzough healed within. xv. dayes; and yet that not withstandynge they put to a fewe dayes



dayes moze therto. They dzynk vnto their meate of that seconde decoction/ not warmed but colde. And this is all the fare, for hyderto none durste passe this measure. Not withstandynge I dispyse not the phisitions, that dispute of the daungers, that maye chaunce to dze and hotte bodyes, if they be dzynen to this strayte dyete / byngynge forthem Galen and also Hipocras, whiche seme in many places to be agaynst this exquisite dyete in sedynge. But of these that vsed Guaiacum/ I sawe as yet none in ieperdye, and I gather at this tyme preceptes and monitions out of experience, & not doctrine out of booke. And also I my selfe am of dze and hotte complexion, and yet this hylger brought me nother into a ptisike nor etike: whiche thyng they seie to feare.

**C**f or as moche as it is thought wysedom to prouyde for all thynges, I wyll that if any man feare hym selfe / that he get phisitions to kepe hym, and that this is sufficiently spoken of this thyng. I wyll now go forwarde with other thynges.

**I**n the tyme of this cure, the patient muste forbear all busynes, and cutte away all sadde thoughtes, and rest from al care. And therfore they commaunde reste and

C. iij.      quietnes



## De morbo

quietnes from consultations / and also fludpes: so that the minde may vtterly be free from al motions & workings, & gyue hym self holly to ydelnes and rest,losed from al trouble & care: whiche thyng must be vnderstonde of al maner of men, but mooste specially of them, that be naturally melancoly: They muste also beware of angre: for that, as Galene sayth, kendleth chesly the colerike mater, And moze ouer we must take hede, that nothyng happen in that tyme / that may moue vs to hevynes.

Let the sicke person here synger & minstrelles, and gyue hym selfe to spoartes, pastymes, and musike, and some tyme delyte hym selfe with mery talkynge. But to company with woman, howe moche he muste eschew that, I wyl shewe hereafter. I toke great pleasure in redynge & makynge mery thynges. And the phisitions spake agaynste hit, and nat without a cause, seinge they beleued it to be labour and busynes In'o me: But I toke it not as my fludpe, but as a pastyme, and for my recreation. But yet wold I not this to be to other for an example.

Nowe some begynne to waxe very hungry after the syxte day: but I felt no grese befoze the. x. day. And in this case this is the



the onely comforte / not to se other ease, noz  
to see meate, noz to smell the sauour therof.  
Neuer the lesse whan any perceyuethe hym  
selfe to faynt, and wepe feble for lacke of  
meate, I wolde not that he shulde by and  
by receyue meate or straunge confection, to  
comforte and byynge agayne his strengthe,  
but to refreshe his spirites with odours &  
and pleasant smells: for euen with the sa-  
uour and smelle of suche odors Galenus  
thynketh the spirite and lyfe to be nourys-  
shed and comforted. Yet in this thyng as  
regarde muste be had, what euery mannes  
complexion requireth, lest like thynges be  
ministred to them, that be hote and hotte,  
and vnto them that be moyste and colde, or  
thynges of one qualitie be ministred vnto  
them all, that be of bothe extreines.

**As** I do moze alow thzough out the thin-  
ges, that growe amonge vs / as familiar  
& nygh to our nature: so by the example of  
Democrit<sup>us</sup>, who with the vapour of hote  
breade made his spirite euen than departing  
to tarpe hole .iii. dayes, thynke I that we  
shulde helpe them that faynte other with  
that breed / or els with a roasted oynion hold  
to the mouthe: for I playnly knowe / that  
in an oynion was sometyme suche vertue

L.v,

and



## De morbo

and power. Whiche thyng is also proued  
to be done with the odour of wyne. For  
therwith Philip the phisition dydde recouer  
Alexander / as we may se in Quintus Cur-  
tius. And by the traditions of the olde phis-  
itions we se his power and vertue in this  
purpose preferred aboue all. But by al mea-  
nes we must noysse the spirite with the  
swete saours and smellles : for so much as  
that is the lyfe , and aboue all thynge the  
odour of olde swete wyne is praysed in this  
thyng : Next is the smelle of hony , specio-  
ally rose hony : also of appuls, of the whiche  
thyng Stromer neuer ceaseth to mo-  
nysse me , affermyng that he knoweth,  
howe stronge / and how helppng they be in  
this thyng. Of these som prefer oranges : o-  
ther prefer cotonia mala. Vineger is also  
praised / but specially vineger made with ro-  
ses : and musterde is wel allowed. For these  
thynges, saye they, do refreshe the wyttes,  
and susteyne the strengthes. As for cyna-  
mom / nutmegges, styracke / citrons / saf-  
fron, a giloflower, muske, camphire / and  
suche costly ware, I leue to deinte felowes,  
But cummin, anesse, coryander, sauander,  
amarake, roses, mynt, rue, rosemary,  
Violettes, sage, castorpe, with other gro-  
wyng



wynge amonges vs, none of the phisitions  
that haue any iudgement, improueth : but  
they affirme these to be good for this pur-  
pose. And I oftentimes do vse such helpes  
to the great comfozte of my helthe. The  
spcke man may also vse rubbynges, so that  
they be softely done, by all the tyme of his  
saide synges : whiche as they are for other  
thynges profitable, so I beleue they wolde  
not hurte in this thyng. Lette his heed be  
rubbed with a warme clothe, and combed  
with an yuory combe.

**That Guaiacum wyll not  
be myngled.**  
Capit. p.



Ordermoze this medycine  
wyll abyde nothyng to be  
putte to hit. Where at the  
phisitions be communly as-  
stonied : whiche wolde we  
shulde haue none other me-  
dicines in price, but suche as receyue theyr  
power fro the .iii. partes of the world, which  
thynk that they shuld lose al their auctorite,  
except



## De morbo

excepte they ioyned to gether for vs in their  
poticarpe compositions Indie, Aethiope,  
Arabie, and the Garamantes/ that dwelle  
in the extreme parte of the worlde. For  
what wyll they allowe, that is not deere  
and cosly? And I beseeche god, that their  
counsell be neuer harde nor obeyed in the  
vsynge of this wodde Guaiacum. And that  
Stromer may be in this thyng as a pro-  
phete, and in my iudgement a trewe. For he  
feareth, and that very wysely, leest they at  
length wyll put theyr handes ther vnto.

Therfore lette all men beleue me / that haue  
proued this medicine, that it is sufficient to  
heale this disease: and that of it selfe with-  
out any other thyng. But as I sayd, a pur-  
gation in the begynnynge, and agayn a lyt-  
tell the .xv. day: and than in the laste ende,  
whiche thyng I wold haue done with som  
one thyng, not with any medicine made of  
many thynges. For I verely beleue, that  
the phisitions loke than to theyr owne pro-  
fyte and lucre, and nat for the helth of men,  
whan they saye, they must seeke, what ta-  
keth away the cause of this insyrmtye: as  
thoughe this wodde dyd it not. And veri-  
ly this is euident, there is no other cause to  
vse suche purgations, but to cleanse the body,  
and



and agayne with abstinence and hunger to  
drawe out and emptie the holle body: But  
what saye ye therto? In that rude countrey  
where this Guaiacum groweth / are no phi  
sitions; no straunge nor ferfetched wayes  
nor rules of phisike: But perchaunce men  
use there some herbe or rote to purge with,  
and all do use one thyng / not to take away  
the grese, but that when the bely is emptied  
Guaiacum may the better worke. wherfore  
in this my counsell is, that ye tourment not  
your belye with thynges costely prepared /  
and specialle to auoyde the compositions  
made of many thynges.

**I**n this mynde I stycke surely, that I  
wolde suffre nothyng to be poured into me /  
but onely cassia by it selfe, and yet they offe  
red me gladly many thynges, and I was  
also wont befoze to poure in not onely Reu  
barbarum but other thynges also moze bar  
barous than Reubarbarum, but my counsel  
came to a very good ende. whiche counsell  
if any wyll folowe, he hath an exaunple,  
commaundement he hath none. For we tea  
che not these thynges beyng our self taught  
of other, but we mony / we you / that which  
we haue proued / whiche thinge I wolde al  
wulde remembre / that I teache nothyng  
here



## De morbo

Here reassely, but that whiche I haue lerned by myne owne experience and proue, I desyner Into other. And if I had lerned ought els, it wulde not be kepte close, but nowe seinge by diligent serche and studious labour I haue founde oute the power and vertue of Guaiacū, whiche if I do not wel perceyue, it is a faute. But if I haue lerned it, as it is in dede: I do not greatly couet rewarde ne lande / I wyl be w yon al the hole faythfully. For that hath this medicine deserved of me, excepte I wolde be vntthankfull for so great benefites. And therfore seyng many well spkyng men of nature are corrupted thzough the diuersitie of medicines, yea and some of them vtterly destroyed: my sentence is, that nothyng shall be added to helpe this medycine, for this wodde of hit selfe is suffycient to plucke vppe this dysease by the rootes. If anye thyng be putte vnto hit, specyallye of these thynges, that are inwardely receyued, this medicine takethe no helpe therof, but rather is corrupted and sette from his workyng. This thyng muste be added herevnto, that they, whiche dzynte of this Guaiacum, of whatte so ever state they be, in this sycknes haue so  
lyttell



titel nede of bathes, that they be utterly for  
bede by them that be experie, to washe so  
moche as they need, as longe as they shal  
be in this cure, and are permytted very sel-  
dome to washe theyr handes / but neuer  
with colde water.

**W**hat place phisitions haue  
in this cure. Cap  
pitulo. ps.



Et nowe I knowe, that some  
suspecteth me to be of this  
mynde, that I wold no phi-  
sition to be used in this cure,  
whiche thyng is far other  
wise. For my mynde is /  
that somme, that is well lerned and wise,  
shulde be gotten, whiche is not bolde ne  
liberall in pourynge in of poticarye ware.  
his custody and also his order, if he haue  
lerned the use of the admynistracyon of  
Guaiacum, I wolde the speke personne  
shulde use. And these myscheuous busy fe-  
lowes, whiche are so gladd to offer to  
us this straunge waare, and medicines /  
if any be broughte from the heedes of Ni-  
lus, of whiche / the more they coste, the  
more



## De morbo

more they make of the, and sing them above  
the mone, these I saye I wolde haue dzyuen  
away / and in no wyse. to se the sycke no nat  
throughe a latis. I haue proued this thyng  
euen so to be as Asclepiades iudged, whiche  
thought all maner dzenches unfrendely to  
the stomake. And Celsus also saythe, that  
medicines for the moste parte hurte the sto-  
make / y<sup>e</sup> and moreouer that hapened to  
me, that the same autho<sup>r</sup> Bewed before  
shulde happen, that medicines receyued into  
the body, whan they had ben kept in the lo-  
wer partis, were dzyuen back again into the  
heed, and caused great peyne, whiche thing  
lette all rememb<sup>r</sup>e that wyll enter into this  
cure, that they comyt not them selve rashly  
to suche tourmenters, not only bycause the  
nature of this woode is not yet well kno-  
wen / but also bycause it is they<sup>r</sup> maner ne-  
uer to knowledg ignorance, but alwayes to  
command somewhat, to minisre and gyue  
some what, vnto whome a man shall at no  
tyme Bewe his water, howe well and hel-  
thfull so euer he be, but they wyll make  
they<sup>r</sup> bylle to the poticaries, recipe, recipe,  
take, take / sayinge that other they suspecte  
some sycknes to be begonne, other els that  
the whiche is nowe at hand / must be p<sup>r</sup>eu<sup>n</sup>  
ted



ted or it come, excepte thou swallowe this  
 (saye they) or drynke that, thou haste the  
 apes. O myschewous men; if they maye be  
 called men, and woorthye to be hated of all  
 the worlde. But what so euer they be, they  
 haue bene bolde to take vpon them many  
 thynges of late about the administration of  
 Guaiacum / thrustynge in them selfe, vnto  
 that worke, the sellers therof helpyng  
 them forwarde thzough some conuention &  
 bargayn made betwene them I beleue. For  
 whā they sawe, that by meanes of this rude,  
 vile, and contemptible medicine there shuld  
 be hereafter no nede of theyr discepta-  
 tions, and yet durste not / for I know some  
 that wolde withstonde so fauorable & good  
 a thyng. And of the other syde, whan the  
 marchantes feared, lest they shulde selle  
 but lytel, if the phisitions allowed it not, for  
 no man wolde lyghtly go vnto a medicine,  
 that came from so strange a place, and was  
 ministred so farre from the comen maner  
 of medicines, than they agreed betwixte  
 them, I beleue, that this shulde be spredde  
 amonges the comen people, that the phis-  
 itions labour was necessarye in this cure:  
 So that they sellynge a remedye appzoned  
 of the phisitions, moughte gette as they  
 D were



## De morbo

were wont, and the phisitions in the meane tyme shulde lose nothyng of theyr stipendes, seynge that they were called Into this cure.

**I** knowe certayne phisitions of a better sorte, that went into Spayne in the emperours name/ and in the name of a bysshop here, onely to enquire and serche for this thing. And these, whan they were taught of them that serued & knew the thing in Spagnola, tolde nothyng in maner otherwyse than our experience hath: but that they added of theyr own byaynee, what medicines, vpon what dayes, with what obseruations ought to be receyued, & by a mathematicall dyete, howe they shulde behaue them selfe in eatynge and drynkyng: whiche thyng I beleue, they dydde of no euill mynde, but after theyr maner, and superstitiousnes vsed of some good phisitions, whiche are so desyrours to helpe the sycke, and are so tender towards them, that sometyme they do moze than they shulde. Their good mindes I do allowe, but yet I thynke it dangerous, to agree vnto all men in all thynges. But to retourne agayn to these yf myned phisitions. I thynke they be agreed with the marchantes, that they may be admitted  
into



into parte of the lucre and gaynes. For I  
my selfe dyd se a certayne phisition, if we  
vouchsafe to calle a rude and an Inlarned  
asse by this name, who with many wordes  
dispreysed this wodde Buaiacum, as a  
Bayne thynge / and nothynge worthe: but that  
the marchātes fained it to do these thynge.  
But shortly after this lewde dispreysed  
was called vnto the cure of a certain ryche  
man, and shortly after to an other; And  
whan the man beganne to smelle the golde,  
and sawe great gaynes to comme throughe  
the multitude of suche synke men / he began  
fyrste to be more gentyller, and to diminyshe  
his cruelnes and malice more and more, and within  
a whyle preysed this wode, and greatly a-  
uanced it, and sayde: Nowe at the laste, I  
my selfe haue proued the meruayllous po-  
wer and vertue of this wodde. Naye naye  
asse / but nowe thou haste founde thyne ad-  
uantage therin.

¶ And after this maner this medicine se-  
meth to come into theyr canons / lyke wyse  
as all other medicines haue done: whiche  
thynge if it be done by the auctorite of the  
wyse / experyte / and larned phisitions, I im-  
proue it not; howe be it my mynde gyueth  
me, and I verely beleue, that they can not



## De morbo

do it as yet: And agayne I thynke it not  
very necessarpe. For eyther in Spagnola,  
where are no phisitions / somewhat is lac-  
kyng vnto this medicine, or elles it oughte  
here lyke wyse to be ministred without suche  
superstitiousnes and formalities. May ther  
any man be so syght of beleue, as to thynke  
that the phisitions can handle this busynesse  
more counnyngly, than they whiche knewe  
it by experience in them selfe, consyderynge  
howe that Guaiacum hath not contynued so  
longe with vs, that they might in that space  
haue serched and lerned his nature. And to  
speke in fewe wordes, men do yet meruayle  
at the thyng / it is nat as yet come vnto per-  
fyte knowlege. Therfore canne hit not be  
vnder theyr canons in this wyrt tyme, or  
any cause of his operation Rewed.

Lette this therfore stycke fast in all mens  
myndes, that they thynke this symple dyete  
sufficient to cure and heale them, which we  
teache by experience, in our selfe. Let them  
be scene and looked vpon, of the sober  
and lerned phisitions: but lette them leane  
the dregges and spices of this other sozte.  
Let them bede farewell for ener and adaye  
to these, that go about to restore vs from  
diseases with theyr disputations. These are  
they



they / whiche, as I sayde, allowe nothinge  
that is vile and of smalle price / and whiche  
thynke that I telle fables, whan I say that  
I haue drinen away the apes mo than eight  
tymes by dzyntyng of myn owne water /  
by and by at the begynnynge : and with no  
other medicine. And that I haue sene men  
in Saxonie / whiche haue quenched al ma-  
ner diseases with dzyntyng of hotte buttred  
beere. And agayne they wyl not beleue me,  
that there is a seruant of my faders, which  
with .iii. certayne herbes sodden in wyne,  
hath healed a mannes bzayne panne bzoken  
to peces : and many soze and euyl woundes  
hath he heled with a few herbis of our own  
growynge, sodden in wyne oz water, and  
that within .x. oz .xii. dayes, withoute any  
feare of feuer. But this they thynke a vile  
medicine / sayinge it is not done after theyz  
canons. And the same thynge do they iudge  
of Guaiacum, whose nature and power /  
howe clerely they vnderstonde, and what  
maner wordes they vse to haue of hit : we  
may perceyue by the answer of a certaine  
noble phisition, not nowe yonge, that he  
wulde begynne to practyse / but of extreme  
age, that it is very lykely he feareth Aui-  
cen, Mesuen, and other authoers of phisike,



## De morbo

as well as his owne nayles. This phisition  
whan I was wytyng these thynges, and  
takynge my iourney from Frankesford, wher  
he was wytyng his recipe, was asked of  
a certayne frende of myn, what he thought  
of Guaiacum: I haue not sene it/ sayd he,  
but what so euer it be, the wyght / the co-  
lour, the sanour, must be consydered in qua-  
tite and qualite. Than sayde I, his weighte  
is very heuy, and synketh in the water, how  
lyttell so euer the cuttyng be: and hathe  
the same colour almoste that is in boxe, and  
it smelleth fayntely / somewhat of rosen:  
doest thou knowe nowe by this, what the  
nature and power of Guaiacum is? Than  
he thynkynge to face me downe with wo-  
des, chattered I wotte not whatte / out of  
Aristotels predicamentes. Than sayde I,  
It may be, good fader, seinge the disease is  
newe, and this a newe medicine, that the  
holle matter is yet vnknewen vnto you.  
Thou arte deceyued sayde he, it is no newe  
disease, seinge Plini wyrteth therof. Than  
I, beyng desyrus to knowe, what he  
knewe in Plini, that I knew not, asked him,  
what name Plinie gaue vnto this disease?  
Pentagram sayde he, quia vexat mentem,  
that is to say, bycause hit vexith a mannes  
mynde,



mynde. Than sayde I / why and do not  
 other infirmities and sycknes than tourment  
 and vexe a mans mynde? e2 doth not fren-  
 syes, madnes, the fallynge euyl, and other  
 rauysshynge of the wyttes this thing moze  
 than the frenche pockes? As he was inter-  
 pzetynge I can nat telle what: good olde  
 man, quod I, lerne agaynste an other tyme  
 to answer moze wysely / and specially in  
 suche thynges as apertaigne to mans helth.  
 For if ye had redde Plinie / ye wolde not  
 saye Mentagram to come a mente, but a  
 mento. For in the chynne that disease fyrste  
 began / whiche thyng declareth it to be an  
 other sycknes than the frenche pockes.

And who coude forbere to rebuke this mis-  
 cheneous madde asse heed? But let vs passe  
 ouer these raskall phisitions, of the whiche  
 we se a great parte ryche in wordes / but in  
 the knowlege of thynges very pooze: and  
 lette vs retourne to our purpose, whereof  
 this is the pytche, that phisitions shall be ta-  
 ken in this cure, not as ministers of medi-  
 cines o2 healers, but as keepers. And these  
 to be, as I haue ofte sayde / chosen, wise,  
 and well lerned, and mooste experte, and  
 suche as hadde leuer be wyse by them selfe,  
 than erre with the comon sorte: And suche

. D.iiij.

as if



## De morbo

as if they coude heale a sycke man with eatinge beanes, wolde not seke for any costly, and especially strange medicines.

**W**hether concernynge this cure there  
oughte any regarde to be takyn  
of thage of the sepe / or the  
qualitie of bodyes;

Capitulo. xij.



**V**han they, which I tolde  
you went into Spayne / to  
know the vse of Guaiacū,  
enquired, whether chyl-  
dren, & gret aged persons  
moughte be holpen with  
this remedy. For seyng they were weake, it  
was in dout, where they coude abyde this di-  
ete: answer was made by them that had be-  
in that ylonde, that they neuer sawe chyl-  
dren by this remedye deliuered from sycke-  
nes: But the men of that ylonde shewed  
them, that chyl dren were wont so to be cu-  
red, and women lykewyse without any dis-  
ference, and olde men also verye often.  
Wherupon I remembred the notable saieng  
of Hipocras / that olde men may wel away  
with fastynge, but men in stronge and flete  
faste



faste age scantly, yonge men moche woze,  
and chyldzen wooste of all, speciallpe they  
that are of a forwarde and quicke mynde.  
Howe be it Galenus wyl not old men there  
to be vnderstonde men of the laste caste.

**C**furthermoze it is well knownen, that they  
that are of a sanguine qualite of body, may  
abyde hunger better and longer than the  
colerike. For in the sanguine the humours  
that nouryshe the body / are moze abundant  
and plenteous, the hete is temperate and  
lesse burnynge: for it is myngled with moy-  
sture to make hit slacker, but in these other,  
all thynges are thynne and drye, and nedp  
of humours. Nowe who doubteth, but they  
that be fleumatike may best abyde hunger,  
seinge they haue moze moysture than them  
nedeth: whiche thynges marked and per-  
ceyued, none that wyl take this matter in  
hande can lacke counsell / in what age or  
complexion so euer it be, but he shall knowe  
howe to dimynyshe the meate, and howe to  
enlarge it: and agayne howe to bynge in  
strayle fastynge / and howe to lose it. No-  
ther that onely, but also howe moche or  
howe lyttell of Guaiacum oughte to be  
spende. Howe be it in this thyng I thynke  
lyttell regarde to be taken, bycause this de-



## De morbo

to apperteyne to the Germanys, I wyll open vnto all men.

They of Spayne thynke, this medycine ought to be like wyse ministred in all places for this disease, seinge it hath nothinge, but that that al men may vse euery where indifferently, and also hath ben proued amonge the people of. S. diuerse nations. fyrste it came frome Spagnola in to Spayne, and than other nations about them sought what profite wolde come therof. And whan they vnderstode, that many had vsed hit prosperously, the Sicilians receyued it. fro thens it came into Italie: and shortly after we of Germanie haue lerned the power therof by experience. And of late we herde saye, that by the helpe of this wodde, many be cured in France. whiche thinge seinge it is so, and seinge we lyue vnder that ayre, whiche is not so moche subiecte vnto sickenesse, as the countreie of Spayne and Italie are, through the subtilnes of the aire, and therfore nedelesse to feare those puels; whiche may otherwise chaunce, as the feuers, fytches, and suche other: And agayne seinge we haue stronge bodies, that maye well awaye with labours, hunger, and thurst. And also the myndes of the Germanys, for the mooste parte



parte, are merely set : what shulde cause vs  
to thynke, but that our region and men be  
very apte vnto this medicine ? which thing  
Paulus Ricinus, a phisition of pure ingement  
and hygh erudition, approueth, and moze  
ouer affirmeth / that he knoweth by playne  
experiance, that no nation is moze apte vnto  
this dyete. But if we had not sene some re-  
stozed vnto helthe thzough the helpe of  
Guaiacum, and now we shuld begyn to proue  
hit : we oughte not beleue, that god were so  
moche sette agaynste vs, that he wolde ey-  
ther kepe this helthfull medicine from vs,  
oz defraude vs of the vertue therof, seynge  
it was bzought frō Spagnola into Spayn,  
and had the same vertue there, whiche hit  
hadde at home : excepte a man wyll saye,  
that Guaiacum disdayneth to be caried vnto  
vs / his nature fyrste not chaunged, oz  
whan it commeth to the Germaines / that  
than it suffreth that great and myghtye po-  
wer and strengthe of his, to be taken from  
hym, and no where els. And it is playnely  
known, that with vs his helpe is very pre-  
sent, and peradventure moze presente than  
els where. And our men, as they be moche  
gyuen to surfetyng, so can they, if nede re-  
quire, abyde very longe and strongly bothe  
hunger



## De morbo

Hunger and thurst. And moze ouer as our  
bodies abunde with heate, so are they very  
stronge. For after the iudgement of Aristo-  
tle, they that inhabite cold countreys, haue  
moche naturall hete in them, and they that  
haue moche heate, for the most parte are of  
great strength. And bycause the Almayns  
vse moche eatyng and dzynkyng, Ricius the  
phisition was demaunded of late, what he  
thought, whether it were best to remyt som  
what vnto them in this cure of this skēder  
a thynne dyete, & he sayde: No by sayncte  
mary, not thus moche, but rather handle  
them the strayer, sette these great belyes  
vsed in eatyng and dzynkyng be dzynen  
to a moche thynner dyete than these thynne  
and leane Italians. And he shewed me hym  
selfe, that he hadde punysshed with hunger  
one of these fatte felowes. x. dayes lenger  
than he ought to haue done, bicause he wold  
haue nothyng remayne that myght let the  
operation of Guaiacum.

**T**HIS thyng and suche other I do glad-  
ly reherse by Ricius, and do make often  
mention of Stromer, that suche as shall  
rede this booke may vnderstand, whom I cal  
good and right phisitions, and how unwor-  
thy I thynke these comen tozmenters of me  
of the dignite of this title & name. And that  
strange



straunge countreyes may knowe, that Ger-  
 maynie hath some good and excellent phi-  
 sitions. And that I delpte as moche in the  
 lernynge and amitie of them, that be good  
 and well lerned, as I hate these vnlernd  
 and foolehardy felowes, whiche after t<sup>he</sup>ey  
 be for theyr moneye ones made doctours,  
 streyght p<sup>ro</sup>fesse / that they can reuue the  
 deed, and restore lyfe to them that are bu-  
 ryed. But I wylle retourne vnto these. is.  
 whiche be of an other sorte, of the whiche  
 two Stromer, whan I asked hym the laste  
 yere a medicine to purge me with, sayde /  
 Do not depe thy stomake with medicines  
 in this age of thyn / in whiche nature is able  
 of her selfe to do all thynges moche better.  
 For as he is very scarce in pourynge in of  
 medicines / so byngeth he all sycke people  
 vnto a very strayte rule of dyet. wherfore  
 whan he had taken in hande to cure one in  
 the cytie of August after these wayes, and  
 he said, that he feared, lest he coude not ab-  
 stepne hym selfe from women: Seing than  
 (saide he) thou haste decreed to dye, thou  
 hast no nede of my helpe, & so forsoke hym,  
 and leste him to his intemperancie.

**O**f this sorte there are two phisitions  
 moo, of excellent name: wherof the one is  
 thy phisition, mooste noble p<sup>ri</sup>nce, named  
 Gregor



## De morbo

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vs / his nature fyrste not chaunged, oz  
whan it cometh to the Germaines / that  
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## De morbo

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vused in eatyng and drynkyng be dzyuen  
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straunge countreyes may knowe, that Ger-  
 maynie hath some good and excellent phi-  
 sitions. And that I despyte as moche in the  
 lernynge and amitie of them, that be good  
 and well lerned, as I hate these vnlearned  
 and foolehardy felowes, whiche after they  
 be for theyr moneye ones made doctours,  
 streyght profess / that they can reuue the  
 deed, and restore lyfe to them that are bu-  
 ried. But I wyll retourne vnto these. if.  
 whiche be of an other sorte, of the whiche  
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 yere a medicine to pouge me with, sayde /  
 Do not vexe thy stomake with medicines  
 in this age of thyn / in whiche nature is able  
 of her selfe to do all thynges moche better.  
 For as he is very scarce in pouynge in of  
 medicines / so byngeth he all synke people  
 vnto a very strayte rule of dyet. wherfore  
 whan he had taken in hande to cure one in  
 the cytie of August after these wayes, and  
 he said, that he feared, lest he coude not ab-  
 steyne hym selfe from women: Seing than  
 (saide he) thou haste decreed to dye, thou  
 hast no nede of my helpe, & so forsoke hym,  
 and lefte him to his intemperancie.

Of this sorte there are two phisitions  
 moo, of excellent name: wherof the one is  
 thy phisition, mooste noble pryncce, named  
 Gregory



## De morbo

Gregory Coppus / whiche hath holpen me  
no lyttell thyng in the wyrtynge hereof:  
the other contynueth in the archebysshoppe  
of Colyns courte, called James Ebelly,  
a man of so great auctoritie / that four yere  
afoze / that he was made the commen phisi-  
tion, all phisitions were they neuer so coun-  
nyng, gaue place vnto hym. The other  
was hadde in great honour of all the chese-  
lerned men of Papia. where this study flo-  
ryssheth, as well for his knowlege in phi-  
sike as for other good lernynge: whiche he  
had ioynd vnto phisik. But this is no place  
to reken vp the excellent lerned men / but  
my purpose is to wyrite myne experience of  
Guaiacum. And therfore in this place I re-  
pete this to conclude with, that I verylpe  
thyinke, that this wodde wyll helpe al ma-  
ner of men, where so euer they be become,  
brought vp, or contynue.

What tyme is beste to take  
herewnto. Capis  
lo. viiii.





**T** semetſe for ſomme cauſes  
that folowe, that it is better  
to proue this cure in ſommer  
than in wynter. fyrſt bicauſe  
(as Galene ſayth) the moi-  
ſture in ſommer increaſetſe  
and runneth in all the body, and dothe goo  
and comme: and therfore the peſtilent hu-  
mours maye lyghtly be ſeperated from the  
good, and they may be expelled and banys-  
ſhed: and theſe that be hoſſome & good kept.  
Secondely bycauſe all diſeaſes in wynter  
do faſten their rotes deper and take ſurer  
holde/ and in ſommer contrarie wyſe, the  
humours be ſtyll mouynge, and the body is  
apte vnto all chaunges. But theſe conſide-  
rations appertayne generally vnto al diſe-  
ſes: But as concernynge this our cure of  
Guaiacum, for as moche as a great parte  
of hit ſtondetſe in dyete and ſufferaunce of  
great honger, therfore it is moſte expedient  
to begynne in ſommer. In that ſeaſon a mā  
may better awaye with this dyete thanne in  
wynter, whan men are very hungry. For if  
the body, beyng hotte and boyllynge of it  
ſelfe/ as it is in ſommer, ſhoulde mozeouer  
be ſoded with meate/ hit wolde lyghtely be  
diſſolued into diſeaſes. But in the wynter it



## De morbo

woll not soo / for so moche, as Hipocrates saythe / that in wynter a mannes body inwardly aboundeth with naturall heate, and outwardly lacketh it, for so moche as than it auoydeth and fleeth from the Harpenes of the cold, wherwith the Body outwardly is compassed / into the inwarde partes, as Vnto a stronge holde and castell : and there closeth it selfe vppe : but contrary wyse in sommer the same naturall heate in mannes Body foloweth, as Aristotle thynkethe, the nature of the ayre, and therfore puttethe forth it selfe, and fleeth out to the extreme partes of the bodye. But so it is, that the very nature and p[ro]p[ri]etie of this medicine is / to reduce into the body, and bryng home agayne suche naturall heate as is losse. And therfore this it semeth vnconueniente to go in hande with, or putte in experience this cure in the winter. For thā is it thought dangerous, whan the hete of the outward partes is drawen Vnto the inwarde partes, lest the outward lymmes be forsaken and leste emptye of their strengthe and power / specially in them that be colde of nature, whiche otherwyse in the wynter lose theyr heate, and haue their bodies slayn thzough the violence of colde, and be lyke vnto deed folke.



folke.

But here maye we not passe ouer that, whiche Coccus admonyssethe, sayinge, Guaiacum moueth a manne to sweatte, castynge out the euyl humours, that be now full to the body: Therfore saythe he, the sommer is moste apte for this cure / whan the humours are more subtylle / and the skyn thynner. And in the wynter the wayes and poores, by the whiche the sweate shuld haue his course, and be expelled: are stopped, and the humours gathered to gether, and clodded. But on the other syde for so moche as in this cure done by Guaiacum, the sycke are greued with nothyng more, than with thurst it is thought, that the syck may worse absteyne from drynke in somer than in wynter. wherfore in Spayne, and where the heate is vehement, they durst not hytherto proue this experyment in the sommer. Furthermore in wynter (after the mynd of Alexander Aphrodisius) there ingendzeth on man thzough moche eatynge. (for than haue men moche better appetite thanne in other seasons) an humour called pituita, that is fleume, which thyng mought be auoyded, if this cure were than in hande: in whiche, great abstinence must be obserued

E.ij.

and



## De morbo

and kepte. These thynges we haue spoken  
as touchynge the tymes of feruente heate  
and feruent colde, and now we wyll speke  
of the other two seasons that be betwixte  
bothe, of the whiche two, Autumne semeth  
the worst of bothe. For than is there great  
abundance of all maner sykkenes, and the  
humours waxe worse and worse, bycause  
this tyme of the yere is Inegall and with-  
out order, alwayes chaungynge and incon-  
stant / byngynge in many kyndes of diseses.  
For as Celsus affirmeth, Autumne kylleth  
many a one.

**F**urthermore the french pockes are very  
noyfull to the synowes, and the sayd autho-  
r teacheth, that wynter and Autumne be not  
mete nor apt tymes vnto medicines / for the  
resolution of the synowes. But these are  
the reasons of them that dispute generall-  
ly and speake not onely of the vse of Guaiacū.  
Wherefore this I thynke, that sommer (at  
the lesse wayes in Almayne) may be best  
taken: but that is that parte of sommer /  
that begynneth whanne vere endeth, as in  
Maye, for than there is not here so moche  
heate, but the sycke maye well abyde and  
suffer thyng: And in wynter the colde is  
very feruent, and lykewyse in vere and Au-  
tumne



tumne the colde is harper, than the sycke  
 may abyde in this cure. for it is one of the  
 chiefe poyntes for hym that is restozed by  
 Guaiacum, with all diligence to eschewe  
 colde. And as for suche incommodities / as  
 maye happen in the sommer, to the intente  
 they may the lesse be feared, I haue spoken  
 of befoze, and shall repete them agayne,  
 whan place shall be. And neuer the lesse at  
 this tyme I do affirme, that this dzynke of  
 Guaiacum dothe mervaylously steepe vp the  
 naturall power and strengthe, and hath  
 power and myghte to quyen and to make  
 lusty the body / whiche for lacke of natural  
 heate is weake and consumed: which thin-  
 ges if they were not as I haue sayde, and  
 had not Hipocrates in a certayne place / if I  
 well remembre me, sayde: that Vere and  
 Autūne are the most aptest times to let blood  
 and minister medicines: Verily the counsell  
 of Celsus shuld than haue seemed best, whi-  
 che saythe: that Vere is the holso-

meest tyme to go to phisike /

& next vnto that wynter,

and that is ve-

ry dangerous,

& Autumn

mooste

dangerous of all.

E.iii.

That



## De morbo

**T**hat we muste vtterly forbeare  
wyne and wommen in this  
cure. Capit. xv.



And maye I not boldely as-  
firme, this medicine to be  
gyuen vs of god, seinge hit  
neuer helpeth, excepte a mā  
be gyuen to holines of life?  
Verilye where as we be  
brought into the fauour of god by two ver-  
tues specially, that is by the chastite of bo-  
dye, and abstinence of meate and dzyнке,  
as the lawes of chysten people beare res-  
corde, let hym be sure excepte he bynde him-  
selfe straitly in these bondes, he shall not  
onesly come vnto this medicine in payne, but  
shall go forwardes also in the same with no  
lytel danger. In so moch that it is playnly  
known, that he shall dye without remedy,  
that vseth any woman besoze the .xl. daye  
after the cure is begonne, either bycause the  
body so emptied, is not able to suffer the in-  
iurie of that acte, or elles bycause god wyll  
not that any mā shuld vse suche his great be-  
fytte vnpurely. And therfore amonges all  
them that proued this wodde in Almayne,  
it hapned one felowe to dye, & that thzough  
this



this faute, as they that were present affirmed by theyr othes.

**A**nd nexte vnto this the vse of wyne is knowne moste pestilent, and muste be auoyded in this cure. For it loseth the ioyntes of the body, and hurteth the synowes. And for as moche as it hath vehement power to enter into the lymmes, and make al the body / it is thought, that this decoction of Guaiacum shall not prospe in his body, that vseth wyne, but shall rather put hym in icoperdy and feare of death, whan these thynges Guaiacum and wyne, which are most contrary, mete and come to gether. Therfore some there be, that monyssheth to absteyne from wyne an hooke moneth after the tyme of this cure be paste, for so moch as this medicine kepeth his course of workynge many dayes after it is dronken. And therfore lest any thyng shulde stoppe or let it, they take away the vse of wyne, and he that sleeth the voluptuous pleasure of the body muste take hede, that he geue no place to glotonie. For the olde prouerbe witnesseth, that hunger neuer begetteth aduultery. And agayne it is sayd / that Venus waxeth cold without bzyde and wyne. Aelianus wyrteth, that Zaleucus the lawgiver of Locrense, forbode



## De morbo

sycke men wyne vnder payne of dethe with  
out the phisicians counsell. But be it the nature  
of Guaiacum might suffer this Voluptuous  
act, & dyd not abhorre wyne? yet dothe the  
phisitions booke with full mouth make men  
tion that they are Veri hurtful & greuous In  
to that body, whiche is take, with this sick-  
nes, and principally for the ioyntes. Where-  
fore Celsus reporteth, that there were some  
that were vexed with ache in theyr limmes,  
whiche thzough one yeres abstinence from  
wyne and women haue bene safe all theyr  
lyfe. And the same Celsus concludeth/ that  
suche as are borne chaste / or be gelded, or  
chyl dren, or ener they fall to womans com-  
pany / and lykewyse women, excepte them  
that haue theyr floweres stopped, are seldom  
tempted with this disease. And Alexander  
in his problemes sayth, that suche as drinke  
water onely, are quicker in all senses than  
other. For wyne stoppeth the wayes of the  
mynde / and dullereth the senses. And Cicero  
sayth / that for so moche as wyne profiteth  
the sycke but selde, and hurteth very often,  
it is moche better not to gyue it, than vnder  
the hope of doubtfull helth to runne into o-  
pen ieoperdie. And Venus, in what so ener  
state a man be, coldereth the bely, & dzyeth it,  
if



if Aristotle be true. For in suche couplyng / the naturall heate departeth, and throughte the euapozation that than is made / drynes is caused and ingendzed.

**T**o sobernes and chastite two holy ordynances of lyfe, be the principall obseruation in this thyng, the highest precept / the chief poynt of helth, whiche diligently kepte, no ieoperdye can ryse. For be it they tary the medicine or vterly stoppe and sette it, yet they putte not a manne in ieoperdye of his lyfe / whan they be neglected.

**T**hat salte muste be eschewed in this cure.  
Capitu. xvj.



Whonges all the thynges that muste be auoyded / somme men do meruayle, why salt is forbiddē to be vsed for the space of this dyete, consydering there is other tymes nothyng more holosome for mannes bodye: and they say, that they can nat perceyue, howe any hurte shulde comme therof in this disease. The whiche commeth all together of the



## De morbo

corruption and putrifaction of the bloode, seinge onely salte moste of all thynges preserveueth and defendeth from both these. And moze ouer the nature of salt is to make fast and dzye vppe, to bynde and clense: whiche ppozete were thought moste metest and necessary to be ministred, to plucke vppe this disease by the rotes. fyste bycause the body infected with the pockes, is loosed and shaken: secondly bycause the humours procede and flowe out from one mater: Thirdly, whiche is the chiefe poynt of al, bicause the corrupt and infecte bloode is yet within the body unpourged. For this sykenesse is no other thyng / than a certayne order & state of the body changed thzough the trouble of the bloode: Euen as it hapneth in a cytie, whan a sedition & partakynge entreteth into a comen welthe, and the comen people be moued in theyr myndes: than are all thynges skattered abroad withoute order, and moued out of theyr places, nothyng hangeth to gether, nothyng standeth, nothyng abydeth, no quietnes, no peace, but all ful of trouble, vnto the whiche chaunge of the body, motion of membes, and shakinge of ioyntes, with all suche troubles, there muste come some sadde and wyse father



ther, a man of hygh auctoritie in the comen  
welth: for his godlynes and good deser-  
uynge towards all men (who as Virgyl  
sayth) maye gouerne and rule with wordes  
theyr hartes / and quiete theyr stomakes.  
So in lyke maner is it in salte / whiche as I  
sayde, thzough fastynge, dzyng, bynding,  
and purgynge / dothe put to quietnes thyn-  
ges, that are moued, dothe vnite and knytte  
thynge that are broken, doth bynde to ge-  
ther thynge that are plucked aparte, doth  
make calme and quiete thynge, that are  
troubled: and byngeth quietnes and saue-  
garde vnto all thynge: yea howe greatte a  
thynge and howe necessarie thoughte Plinie  
salte to be, sayinge without salte a mans life  
can not indure? And therfore say they, how  
can that hurte in this syckenes / whiche in o-  
ther diseases conserueth all thynge? And  
for as moche as in this cure we muste take  
hede, that no corrupt humours be abundāt,  
and salte resolue and clenseth all fylthye  
moystnes / and also kepeth down and restray-  
neth the flowynge of the body: it is thought  
we shulde be moze plentuous of salte herein  
than els where. Not withstandynge these  
reasons / we muste haue an other considera-  
tion herein. And fyrste of all as moche as  
aper-



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appertaynethe vnto this disease, howe the  
sycke muste forbear salte meates, not all  
maner, but onely suche as are Very Harpe:  
Lette it be asked of the phisitions, whiche  
haue longe before tyme prosecuted that mat-  
ter to the vttermost: for this tyme, seyng  
the medicine of Guaiacum is specially in-  
treated of, we may say, that though al phis-  
itions knowe the vse of salte, excepte it be  
Very lyttell, to be noyous and hurtfull in  
all other passions of the synewes, and in su-  
che diseases as sprynge of corrupte bloode,  
and of yelow and blacke colour, or salte  
fleume, for so moche as with his tartnes, it  
warpeneth coler, and burneth the bloudde,  
and with his nature dryenes causeth the hu-  
mours and nutriment of the body to dry vp,  
and by that meanes destroyeth all thynges,  
that shoulde helpe vnto helthe. Yet neuer the  
lesse aboute the administration of Guaiacum  
they forbode utterly all maner vse of salt,  
for the same consyderation they forbode all  
Harpe thynges, and mozeouer all thynges  
penetratiue: and amonges these, spices, and  
wyne. For so moche as all suche throughe  
theyr Harpenes and persynge power, do o-  
pen all poores and entreyes / and go depe:  
whiche violence runnyng throughe the body,  
Guaiacum



cum can haue no place to worke. If these reasons do not satisfie those mens myndes / I wyll saye vnto them, as the philosophers saye of the stone Magnes, if it be anoynted with garlycke, it draweth not yron to hit, so lykewyse Guaiacum hath a certayne secret vertue / and can nat tell whither it be as yet known, to abhoze specially the vse of salt, and whiche power is losse if salte ones come vnto it. And this haue we spoken of the forbearynge of salte in this cure. Nowe wyll we speake of the sklander fedynge and hunger, wherwith the body muste be weakened and made leane, wherpypon all the matter of this dyete hangeth.

**Of sklander fedynge, and  
hunger, necessary in this  
cure. Ca. xvij.**



Althoughe we spake befoze of the smalle and thyn fedynge, that the spycke muste vse, and how his meat must be diminished, & he brought to hunger / yet we thynke it very necessary to warne you ones agayne of the same thynge, in this place : not onely because



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cause this medicine requyret a boyde and  
an emptye bodye. / from all maner fulnes /  
But also bycause I wolde declare / that in  
olde tyme there was a lyke maner to cure  
the sike. And we may also rede in Diodoro,  
that the Egyptians dydde heale theyr sycke  
other with fastynge or els with vomyt. For  
they affirme, as he recytereth / that syckneses  
are ingendred specially of the superfluite  
of meate : And therfore they thought that  
way of curynge to make moste vnto helthe /  
that taketh awaye the fyrste causes of the  
disease. Let not therfore these dzonkerdes,  
these intemperate felowes, gyuen to surfe  
tynge / be greued with this dyete, whiche as  
Persius sayth, delyteth only in delitious fe  
dyng, and may lyue scantely halfe a daye  
without meate : whose bealy as the prophet  
saythe, is their god, and all theyr mynde  
and lyfe is nothyng but fedynge. Let suche  
felowes, as I sayde, ceasse theyr grudging  
against this dyete / seyng that therby so ex  
cellent and so good a thyng is obteyned, and  
so great an euyl is auoyded with so lyttell  
labour. And let them not than in this thing  
speake of the great icoperdye, whiche maye  
comme of weakenes, thzough longe abstin  
ence : as who saith, that he may faynt, that  
eateth



eateth after this maner. For Plinie saith, that none dyeth for lacke of meate before the. vii. day: and may continue vntyl the. xii. day. And al be it he wyrteth, that in his time there was a woman in Germani, which lyued sometyme full twentye dayes withoute meate: and sometyme .xxx. And that he sawe a man, whiche continued. vii. weekes without meate, drynkyng euery seconde day onely water. Plinie also sayth, that he knoweth for a suretie / that the Scythians haue ynge certayne herbes in theyr monthes, abyde hunger & thyrst sometyme. xii. days. And some also say, that the chrysten philosopher Amonius / neuer ate but only tosted bread / whiche thyng if any man greatly meruaile at, lette hym remembre / that this is also wyrtten in the storyes, that certayne of the mages lyued ones by meale and herbes only. And that Diodore writeth, that the olde Egyptians meate was herbes and rotes. And Hesiodus monyssheth / saying, we shuld lyue & ate Nalus & asphodelo. And Plato wyrtynge of the lawes maketh mention, that Epimenides was contented sometyme so to lyue. If any man wyl set these thynges before his eyes, & consider the, that shal he perceive, & we liue very deintiously in this diete  
and



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and do take in a maner moze than nedeth.  
But if it were a Very harde thyng to absteyne so from meate, what is he that loueth hym selfe so lyttell, but he wolde to get his helthe, suffer this grieve? or that hadde not leuer suffer. xxx. dayes Hunger, than to be sycke as longe as he lyueth? or had nat leuer passe ouer so many dayes with stronger Hunger / that he may lyue the resydue of his lyfe holle and sounde of bodye / than to annoyde this lyttell grieve, and to be tourmented all the dayes of his lyfe with intollerable sorowes, and to haue runnyng frome hym stynkyng and fylthy matter? I haue tolde you: that this is no new maner of curyng: for alwayes the best phisitions haue commaunded abstinence to the sycke. Of the whiche nombre is Asclepiades, who, as Celsus saythe, wyrteth, that the mooste soverayne remedy agaynst the feuer is, as he hath proued it, to dimynyshe the strength of the pacient with moche watche and abstinence, in so moche that at the fyrste begynnyng of the sykkenes, they wolde not so moche as washe theyr mouth.

**A**bstinence, sayth Eusebius, both kepeth the bodyly helthe / and the clennes of mynde. wherby it appereth, that lyttell and tem-



perate fedynge is pꝛofytable to the fleshe  
and the soule, as wytnesseth Timotheus,  
whiche being on a season with Plato at sup-  
per, haupnge befoze hym suche meate as he  
was wonte to haue / tourned towarde his  
frendes & sayd: They that Plato receiveth  
to souper, shall be well at ease longe after,  
meanynge that after moche eatynge of dy-  
uers and abundant costly dysches, deynfe-  
dusly dressed, there folowed euyl and rawe  
digestion, and greatte grefe of the stomake.  
Wherfoze afterwarde whan it chaunced him  
to mete with Plato, he sayde vnto hym: Ye  
Plato do ete this day rather for to morowe  
than for the tyme pꝛesent.

¶ And in Lucian Gallus the cocke Pitha-  
goꝝ iudgeth it a gret benefyt of god gꝛue to  
Nicylus, because he coude alway with hū-  
ger auoyde all feuers. And for that cause  
was without suche disease. Nowe what  
shall we saye to that, whiche as saynte Hie-  
rome wyrteth, that certayne diseased with  
the ioynt ache and the gowte, after theyꝝ  
goodes were gone, and were fro them, and  
were bꝛoughte to pooze fare and symple  
meate, they dydde reconer theyꝝ helth? For  
they (sayth saynt Hierome) toke no thought  
nor care for theyꝝ housholde, and the habi-



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dance of meate and dzyrke / which do breke  
both the body and the soule. And anon after  
he sayth : There is nothyng that duller  
a mannes mynde so moche as a full bealy :  
rpyng and tournyng hyder and thither,  
blowynge out wynde with balkyng spynge  
and fartynge.

**T**his story maye be a lernyng vnto ma-  
ny men, whiche is redde of a certayne great  
belyed & fatte abbot. As he was caried vnto  
to certayn bathes, hit fortunied hym to mete  
with a gentylman, who asked hym, whither  
he was goynge? the abbotte made hym an-  
swere and sayde, that he muste go vnto the  
bathes. Why (quod the gentylman) are ye  
spcke? Maye (quod the abbotte) I am not  
spcke, but I haue no maner appetite vnto  
my meate. I go therfore now vnto the ba-  
thes to gette agayne myne appetite / whiche  
I dyd of late lose : for they are holssomme  
therfore. Verily (quod the gentylman) In this  
thyng I can be a better pfitition vnto you.  
And toke the abbot with hym, & put hym in  
to a depe & darke dongeon, where he fedde  
hym certayne dayes hungry : and than at  
laste he asked hym / whither he had an appe-  
tite to his mete? Ye maye (quod the abbot.)  
I sayth (quod the gentylman) than is it reson  
that



that thou gyue me a rewarde for my medicine, and made hym pay. ii. hoodzed crownes / and sente hym awaye in good helthe, with suche an appetite, that he coude haue eaten both beanes and lekes: where as before he refused all maner meate / were it neuer so depntie: And so was he well ordered / seing he sought not mete with hunger, but hunger with meate. But peradventure we haue spoken moze than ynough of this thyng: therefore lette vs go vnto other matters: But fyrste I muste telle you (to make an ende of this chapter) that Guaiacum requireth not a bealy that is replenyshed with varietie of meates, or troubled with wynde in the inward partes / but purified and clenfed from all rawnes and grosnes of humours.

**Howe hunger may easely be suffered. Capit. pviij.**



**A**d this scarsenes of mete can nat onely be bozne, but also maye easely be bozne, and that throught the vertue of Guaiacum: whiche after the bodye is ones brought downe, both bothe preserve the life  
 ff. ij. and



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and also causeth that the sycke Bal not nede  
to eate any thyng at all. Therfore dydde  
I not without a cause geue warnynge, that  
the syck Bulde absteyne from meate as mo-  
che as may be. And if he wax feble oz faint,  
he may not be holpen with meate, but with  
the swete savours, which I speke of, as mo-  
che as is possible / put to his mouthe, and  
specialy with hote breadde. But if any fele  
hym selfe to be wasted and redye to syde  
away throughe weakenes. whiche thyng  
howe it Bulde chaunce in any manne, I can  
not telle: for in me there happened no suche  
thyng at all, that I neded any maner help:  
Than I wolde counsaile hym to vse these  
thynges, whiche Plinie thynketh easeth hun-  
ger, and quencheth thyrste, whan they be  
very lytell tasted of, that is butter and sy-  
keresse, reclisse lykorese. Drels in this thing  
we muste folowe Celsus, which sayth thus:  
This one thyng muste alwayes be obser-  
ved, that the phisition be often tymes cau-  
sed to sytte by the patient, to consyder what  
firengthe he is of, and to cause hym as longe  
as he hath any strength to wastle and fight  
with hunger. And if he begynne to doubte  
of his weakenes, to helpe hym with meate.  
Excepte any had leuer folowe that, whiche  
Cel-



Cellius sayth, that Erastrate dydde write /  
 that the Scythians / whan they for somme  
 cause muste nedes suffer hunger, do thysse  
 together their bely and binde it round about  
 very straitly with bryde swadlyng bondes,  
 thynkyng that by suche pcesynge to gether  
 of theyr bealy, hunger may be putte away /  
 or the easelyer bozne. For seing, as he saith,  
 hunger cometh of emptynes, and is caused  
 of the voydnes and holownesse of the in-  
 trayles / and of the bealy, than whan the  
 bealy is gyrded in harde, so that the empty-  
 nes is fylled / & the holownes ioyned, there  
 can be no hunger where as these thynge be  
 not, and utterly forbearynge of meate /  
 may lightly be bozn. But why say I, utterly  
 forbearynge of meate / whiche can not be in  
 this cure? I may wel calle it hunger / what  
 so ever it be, that any abyde. For it maye  
 be suffered well and easely / though a manne  
 take nothyng in the worlde to helpe it. But  
 vnto these depnteous sycke persones what  
 thyng can be lyght? whiche can not onely  
 suffer no hunger, but also not to haue a sto-  
 make vnto meate, they thynke it intollera-  
 ble. For the whiche if at any tyme they be  
 sycke, we mought praye god, that they ne-  
 uer reco ver / consyderynge they esteeme hit a  
 great



## De morbo

greate grese to bye helthe with a lyttell  
sufferynge.

**O**f these maner persones if I speke some  
what largely, I do it after myn accustomed  
maner, specially whan I perceyue many of  
my countrey men the Almaynes, to erre in  
this bekalfe.

**T**he prayse of temperaunce  
in spite of ryotte.

Capit. xix.



**U**t I beseeche almyghty god /  
that this nation maye once  
knowe it selfe. whiche thyng  
I do not desyre so moche, be-  
cause it is vncomely, that the  
people that rulethe all the  
worlde, shulde so lyue, as for that, that  
suche intemperancie and ryotte is an occasy-  
on to vs of great euyls, and also to be great-  
ly dispised. If other people shulde eate and  
drynke as moche as they coude, they thinke  
they shulde passe the lawe of nature : but  
whan we crome in so moche / that we can-  
nat beare it, we loke after laude and prayse.  
What meneth these stryues and contentions  
of our valyant drynkers ? whanne he that  
drynke



## Gallico.

27

Drynkeſh is receyued with triumphe, when  
it is gloze to overcome in drynkynge, and  
no ſhame to be dronke and caſt it ſp agayn.  
O countray, o empire. As for the Poloniās,  
or if there be any other that paſſethe vs in  
dronkenneſſe, I regarde them not, but this  
nation I ſay ought to remembre them ſelfe,  
and haue regarde to theyr dignitie: excepte  
it ſeme, that other nations are comen vnder  
this empire, not for the reuerence and opi-  
nion, whiche they hadde of our noble fore-  
faders, but to diſpiſe and mocke vs. Verily  
it muſte nedes be, that they were far other  
men / that had ſuch honour gyuen vnto them  
than we be, that are thus diſpiſed. Is there  
ſo moche as a chyld in Italy, that knoweth  
vs by any other name, than by the name of  
dronkerdes? Seinge that thanne other  
ſtrāge nations do ſpeake ſooner of our vice  
than of our humanitie or vertue: Shall we  
not chaunge our ſpynger? Shall we not ſere  
to loſe this honour to our great rebuke and  
ſhame? Or Shall we not thynke / that it is  
more ſhame to vs to loſe the tytle and pro-  
fyte of the empire, that hath ben a gloze  
to receyue, when it was offered vnto vs?  
Or that ſober men and reaſonable wyſſe  
be content to be vnder the rule and dominion  
of a



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of a drunken and barbarous nation, bringe  
withoute all good humanite. But if hit can  
nat happen into the baynes of our men to  
vnderstande theyr own Shame, yet at the lest  
lette them knowe theyr owne distruction.  
And if we set so lyttell by the losse of oure  
gloze, and the rebuke and Shame of our vo-  
luptuous mynde, that we wyll not leue for  
that our vntyrsty spynge: lette vs at the  
lest wyse haue so moche wytte as to care  
for our bodely helth, whiche must nedes be  
troubled and brought to naught in suche fe-  
stynges, surfetynges, and drynkynges: as  
bout the whiche, as the satirike poete sayth,  
scapeth and skyppeth in greatte compa-  
nies of al kindes of diseses. But Germanie  
hathe losse his wyttie and vnderstandynge,  
and hath forgotten it selfe, not all Germa-  
nie, but many in Germanie. These be they  
that drawe their dyner vnto soupper, and  
theyr suppers in to farre nyghte. These be  
they, whiche throughe theyr mysorder, haue  
caused a straunge poete, but yet nat an ylle  
poete / for he semeth to hate yll men, to write  
to the greatte schlauder of this countrey /  
sayinge: Bacchus spitteth at the deysse, And  
Appollo is caste out of all company. For al  
the lyfe there is nothyng els but drynkyng,  
that



that is, they set more by drynkynge than by  
 wysedome. Howe be it these dronkerdes/  
 that erre throughe madnes and lyghtnes,  
 mought lyghtly be dispised: But these that  
 with theyr deyncous fare, and nyce and  
 wanton apparell cast them selfe heedlonge  
 into the mydmayne see of voluptuousnesse  
 and pleasures. These I saye, be worthy to  
 be hated of all the worlde. These be they,  
 that lye vpon theyr pylowes of downe he-  
 ped to gether, that consume what so euer  
 may be gotten by lande or see, not to susteyn  
 theyr lyfe, but to delyght their swete moun-  
 thes, that muste weare the fyneste linnen,  
 that muste be robed in purple, that reioyse,  
 to be wapped in softe myes skynnes, not so  
 moche to kepe them from colde, as for de-  
 licacie and wantonnes. These be they, that  
 may not touche commen clothe, whose skyn  
 can nat suffer but the fynest and softest thing  
 that may be gotten: that take theyr counsel  
 in quaffynge and in theyr counsels quaffe,  
 that meddle with no sadde matters, but lede  
 all theyr lyfe in feastynges.

These thynges ar not vsed (I say ageyn)  
 throughe all Germanie / but specially, which  
 thyng is to our great shame and rebuke, a-  
 monge the chiefe and the nobles of Ger-



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manie : whiche pamperde by dayly with all  
maner deyntie fare, exercisynge dyners and  
suppers meate for popes, in them they ban-  
quette, in them they bynne one to an other,  
and therein haue suche pleasure / that they  
had leuer dye, than to be plucked from hit.  
They haue none other care, but to fylle the  
beaky : by whom Salust if he had suspected  
such bestes euer to com in Germanie, might  
well haue spoken this his sayenge : Many  
men gyven to fedynge and sleppynge, haue  
passed euen as straungers theyr holle lyfe,  
without knowlege and lernynge. But let a  
man caste with hym selfe what opinion the  
Romaynes had in these dayes of the people  
of Germanie : and thanne sette befoze his  
eyes, what a monster, and howe hateful this  
cherysshynge of our thzotes, that we nowe  
vse, had bene than ? In the whiche whanne  
we haue spente a great part of our lyfe, and  
haue receiued thens those thinges that must  
nedes folowe that kynde of lyfe, that is in-  
numerable kyndes of diseases : than do not  
we cōfess. nor knowlege our fault, but do ac-  
cuse god of crueltie. And though he hit be we  
our setse, that gette and bye with great cost  
and expenses the sedes of all our sykenes /  
and nozysse with all oure harte our owne  
miscchiefe



mischiefe and distruction / cheryshynge our  
euyls with the lost of our holle patrimonie:  
yet whan we be ones downe / and sette vpp  
with quosshens and pylowes heped rounde  
aboute vs, not able to moue hand noz fote :  
than we blame nature, and saye, we maye  
thanke god of all our euyls and peynes.

For no glottons do otherwyse, than they  
dydde, whiche Iunenal speaketh of, whiche  
he beleue, that god in his fume and wrathe  
dothe cast these diseases vpon theyr bodies :  
and therfore calle them the gonne stoones  
and weapons of god. But wolde to god we  
wold retorne to our oten poorage, and be co-  
uered as we were in tyme paste, with wolle  
garmentes, so made that euery symme and  
part of vs mought be sene, & to waape weep  
of this sylke, & hate these garmentes so full  
of playtes. For what other thynges are all  
these, but fyrste the wastynge of our patri-  
monie, and than the purchasynge and increffe  
of all euylles and diseases : Verily our an-  
cestours / beyng verye nyggardes in this  
thynges, dydde great actes and excellent  
thynges with hygge gloze. But whan dyd  
we, that to fulfyll our pleasant affection re-  
ceyue venom in the stede of meate / any thing  
woorthye the honour and gloze of Germa-  
nie



## De morbo

nie? It was farre better for vs to be called and counted barbarous, whan our lpyngge was homely and rude, than now to haue in this ryottous lyfe, and this shame / the laude and pzapse of wyttes and good lernynge.

¶ What wolde great Charles say now, if he came agayn to vs, and saw our pzincis in theyr vtter garmentes of sylke: seinge that he hym selfe wore a Bert of habergyn? Or what wolde one of the Dethons say, whiche stretched out and enlarged theyr Vertue and valyantnes in duste and durte: whan oure men anoynte them selfe with straunge and costely dawmes?

¶ There is a notable exccration of Crys-  
sypus agaynst them, that vse oyntmentes  
voluptuously to the pleasure of other. The  
deuyll take these delycate felowes, saythe  
he, that haue sclaudered so good a thyng:  
the people that were wanton and gyuen to  
pleasure vsed it in tymes paste. But it was  
neuer thought / that the Germainys shulde  
euer come to this poynt, to smell of oynt-  
mentes and dawmes. And now we cal for  
pomaders, muskeballes, dampske ponders,  
and all maner sauours / as thynges necessary  
to our lyfe: and thynke it greate honour to  
vs to smell of suche strange sauours. No  
ther



ther is hit women only that are in this fault,  
But men, specially pzincis and pziestes.

**[S**olon forbade oyntmentes to be solde in  
a cite of Grece: And the Lacedemones ex-  
pelled them from theyz titie, sayinge: that  
they corrupted and marred theyz oyle.

**[A**nd Lycurgus toke away from the same  
Lacedemones bankettyng, feastyng, and  
costely dyners. And Socrates (as Xeno-  
phon saythe) dydde greuously rebuke suche  
poyntous abundance.

**[T**ruely the olde Germanys mynded no  
such Voluptuous pleasures, and they thought  
it a very straunge thyng/ to lyue any thing  
wantonly or nyce. I haue hard some olde  
men say/ that whan they were yonge men,  
it was a suspecte thyng to weare a gowne:  
whan we now a dayes do honour and wor-  
shippe purpull. And therfore we may well  
crye, **[W**e corrupted and wretched worlde.

They were couered with the skynnes of  
wyld beasts, and laye in their felde vnder  
the skye/ and were made stronger with  
continual labour, where we that be wan-  
tonly and nyce clothed, and take our ple-  
sure vnder oure gaye gyfted houses, be  
throughe all kyndes of rotte and Voluptu-  
ous pastymes vtterly weakened, and of all  
manly



## De morbo

manly strengthes depriued. And may any mā  
thynk, that this maner of lyuing can lightly  
haue an ende, seing the chiefe & principal exa-  
ple therof cometh fro them specially, that  
be called prestes? what they be in dede god  
knoweth, and they onely / to whom it hath  
pleased god to gyue trewer eyes to se with.  
These do not vse al maner pompes and ex-  
cesses in thinges appertainyng vnto the ser-  
uice of god, but enerpe one of them muste  
swymme at home in his house in all maner  
of costly and deynceous dyshes and cuppes,  
and they calle eatynge and dzyntyng ly-  
uynge: or if they do not so call it, yet veri-  
ly they so esteeme it. And therfore seing they  
do soo, other menne thynke they maye doo  
the same.

¶ And this the laudable and naturall cu-  
stome and fascion of Germanie is banished.  
For we be so farre gone, that we excede all  
other nations, be they neuer so cruel, in su-  
che abundaunce and voluptuous pleasures.  
It had more becommed vs to haue dzyuen  
these thynges out from the myddes of vs,  
and as Diogenes dydde to the Tartis and  
fyne manchettis / so to haue sayde to this  
straunge ryottous maner: O guesse go and  
gette the hens quickly. Ye the examples of  
strange



strange nations ought ones to haue taught  
 vs. And seinge to bankette and surfet most  
 largely is nowe adaye counted moste kynge-  
 ly, why do we not here the answer of Me-  
 nedemus the philosopher, whiche he made  
 to Antigonus, as kynge hym whither he shuld  
 go to a depnteous and costely feste or not?  
 Haue in mynde (sayde he) that thou arte a  
 kynges sonne. And Antisthenes, to a certain  
 persone praysynge delicious fare, sayde: I  
 wolde our ennemies fared delycate. The  
 wordes also of saynt Paule ought to be wri-  
 ten in our hartes, sayinge: Meates are gy-  
 uen to the bealy, and the bealy to meates:  
 But god shall make an ende of bothe. The  
 same Paule whan he condemned the wo-  
 kes of the fleshe, amonges whiche he nom-  
 bred excesse of dzynkynge and eatynge, he  
 addethe to these wordes: Of the whiche  
 thynges I nowe warne you, lyke as I haue  
 befoze tymes warned you, that they, whi-  
 che commytte suche thynges / shall nat be  
 the inheritours of the kyngedome of god.  
 But they nowe do the same thynges, whiche  
 ought to be our gides into the kyngdome of  
 god / priestes, chanons, bysshoppes, and  
 prelates, in so morche, that it is nowe come  
 into a prouerbe thzough out all Germanie:  
 Lette



## De morbo

Let hym be made a man of the church / that  
leueth to lyue pleasantly, as though suche  
a lyfe were meteeste for them.

**T**he frugalitie of my grandfather Lan-  
rence Hutten / whiche is worthy to be wryt-  
ten, ought to moue vs vnto moche glozpe,  
who all though he were ryche / and moche  
occupied in greaste matters of oure pzincis,  
both in warre and peace: yet wolde he ne-  
uer admytte into his house pepper, saffron,  
gynger, nor suche other strange spyes, nor  
vsed garmentes but only of our owne woll,  
al though there were sometyme pzecious  
bestures gyuen vnto hym for the well doing  
of his busynes. And he dydde not only this  
hym selfe, but also amoniges his equalles  
he rebuked gretty the fascions & maners of  
men, sayinge: We seke euer straunge thyn-  
ges / as though we had not growynge with  
vs, wherwith our meate may be made deli-  
cate. If we wyll please and delite our taste,  
or as though the great pzice of our garmen-  
tes dyd increase the qualities of the mynde.  
But I wyll ceasse to speake moze of this  
man, leest I shulde seme to couet myn owne  
glozpe. If I had fyrst told you this one thing  
me thynketh it is not so goodly a thynge to  
be bozne of this my stocke and famlye, in  
the



the which be somme causes besydes this,  
 wherof I maye glozie, as to be bozne his  
 newewe, that thus hath lyued. Our prede-  
 cessours, and suche as I my selfe haue sene  
 olde men, whan I was but a chylde / whan  
 they dyd kepe, in their mete, drynke / and clo-  
 thyng suche temperance, they were of good  
 - lyfynge of body, and thzough great laboure  
 were hardned agaynst hunger and thurst,  
 heate and colde, where as we at the fyrste  
 frost, neuer and drinke together both hand  
 & fote: & as sone as wynter beginneth we be  
 treble surred, and be But vp in our hot hou-  
 ses, out of the which we go not vntyl myde-  
 sommer / whan the sonne & heate bourneth  
 and parcheth all thynges. And as I saye,  
 where as nowwe scantly the .v. person of the  
 noble men can be founde in Germania, but  
 he hath epyther the growte in his fete, oz in  
 his handes, oz is greued with the dropsye,  
 sciatica, oz leproy, oz is tourmented with this  
 frenche euyl, which byngeth these great-  
 test euyls with hym.

¶ But at the last let vs retorne & enter into  
 that lyfe, which is metest for this nation &  
 empire of Germanie, and which euen they,  
 whome I tolde you lyued wantonly, can be  
 well contented to here praised. For I thinke  
 there is not one of these, that gyue them



## De morbo

selfe to suche despycate & rypottous lyfe, But he hateth the same in other, excepte he be so blynded thzough intemperancie, that he loneth these Vnthzypstie manered Sardanapales, and Heliogabalos, oz dothe hate the persimonia of many, whiche be of the contrary facion. Truly Vertue semeth very amiable euen to them that dothe lyttell folowe oz regarde hit.

**I**t was an olde meate of Latos, poradge made with chese and egges. And Plinie refersethe, that gruelle made with otemelle grootes was ones the meate of the verye and true Germanes, as it is yet of many Vnto this daye. But we fede vppon straunge and beyonde see victuals, thynkynge that we haue so moche nede of them, that euery house holder hathe decreed to selle these thynges, that growe with vs, to bye the other with: whiche one thyng hathe enryched the fuchers: whiche in the meane season, that we thus nouryshe our bodie, haue all the money, and lyke wyse all the excellent goodly places in Almayne. For they beinge the ministers of our voluptuous lyuing, are so increased, that there is no pryncer in Almayne able to compare with them in ryches. So farre be we gone, and so lyttell perceyue



perceyue we, what thynges Germanie deuoureth and consumeth. wherfore I thynke that he was of excellent wysedome (if any suche was) that feared in tymes passed, lest such voluptuous and delycate lyfe shoulde entremite Germanie: wherof (as euery mā may playnly see) spryngeth so moche pestilence, and so many diseases: and ageyn perceyued, that they shoulde lyue quietly / that coulde be contented to lacke suche pleasures and delyciousnes. For they that dresse our herbes, & lyue with them (as there be some trewe Germanes yet remaynyng) they are of good helth and bodily lykynge: but they that be spyce syngered, and belche spynamom, and smelle all of cloues, and haue all theyr pleasure in goodly araye, these be they, that are subiectes to all kyndes of diseases and enyrs. Howe properly therfore dydde the Satirike Poete calle the gowte Ryches: For it medleth not with them that are poore, and drynke no wyne, but hit is a companion for ryches men, dronkerdes, surfetours and delycate lyuers: which (as the same poete sayth) to gette swete morsels, leue no place vnserched.

¶ And so, thoughe this countrey bynge forth that that is necessarye for the lyfe, yet



## De morbo

as though nature had utterly forsake them, they ran into strange things, fetchyng their garments, theyr meatis & medicines frō Hercules pylles, from the ilonde of Taprobana, from the ryuer of Ganges, and from places farther of than these, euen almoste from the heed of Nilus.

**T**he wrath of god lyghte on these deed mens heedes, & fyrst receyued these euyls in to Germanie. For they haue done a thyng vnwoorthy for the grauite of the Germaines Truly they, oure foresathers, were none suche: the which preferred the labours and peins of Hercules aboue the flesshely lustes, aboue the delycate meatis and softe beddes of Sardanapalus. But O lord Chyfte, howe delycate, howe holsomme fedynge is breadde made of rye or whete, and gruelle made of millio, oriza, ptisana, and otemele porage? Adde therunto so many kyndes of herbes, and so many dyuers garden spyces, as anyse, cozpyndze, cymomum, fenell, musterde, neppe, opnions, lekes, garlyke, and specially if we wyll beleue Plinie, persley hath a singular good grace, to season meates with. And for drynke we haue ale and bierre. And for the ryche men there is wyne, whiche is the pure and cleane drynke of the erthe,



erthe, as Appollonius indgeth: so that it be  
 vsed scarfly, whether it grewe in France, or  
 vpon the bankes of Rhenus. We haue also  
 of our owne beestes fleshe bothe tame and  
 wyld, whiche are not of vnpleasant taste.  
 We haue frutes of trees, not to be dispised,  
 howe ryche is Germanie, howe plenteous  
 of all meates, howe abundantly dothe hit  
 ministrate all thynges necessary for the lyfe  
 of man: wherfore my chiefe desyre & hope  
 is, that they neuer lacke the growte, nor the  
 frenche pockes: that can nat lyue without  
 pepper: And I pray god/ they may ones be  
 brought to extreme hunger, whiche now  
 serche in all places, not for meate to lyue  
 with: but for desyrates and deintees, wher-  
 with they may sterc vp their swete mouthes  
 and prouoke theyr appetites. Howe instely  
 dyd Galenus enuie helth to suche felowes,  
 whā he forbode al phisitids from the curing  
 of dronkerdes, & of them that are gyuen to  
 the bealy? If such at any tyme were spcke,  
 for they by and by (sayth he) throughte in-  
 temperate lyuynge hepe vppe agayne grosse  
 and Indigested humours, so that they be  
 censed and purged in vayne.

¶ The necessite of nature is lyghtly con-  
 tented, sayth Hierom. Colde may be expel-



## De morbo

led with course clothynge, and hunger  
with lytell meate.

**W**han Anaxerxes the kynge of Perse  
was brought to that necessite, that he eate  
dye spygges and barly breade, than he be-  
holdynge his fortune, and suche a greatte  
chaunge, sayde: **W**hat pleasure is this/  
that my regall abundaunce kepte me from?  
By the whiche example we may know, that  
they onely lyue in knowlege of theyr owne  
lyfe that lyue scarsely and soberly: And on  
the other syde, they that be gyuen to the no-  
rysthyng of theyr bodies, and the pouryng  
in of all thynges, be as men erryng in darke-  
nes, and perceyue not theyr owne lyfe, so  
farre are they from the lyfe of pleasure.  
Howe be it within short space, whan they be  
ones fallen into diseases, than they begynne  
to fele and perceyue, what lyfe they haue  
chosen, and what is the reward of the same.  
For as Persius sayth, whan the harde and  
stony goute, the braunches of their olde sur-  
fetyng, hath broken their ioyntes: than  
they mourne, that they haue passed theyr  
dayes so grossely, and consumed theyr lyfe  
so fylthely, and be so sorre to late of theyr  
lyfe to comme.

**D**o we than doubt, what is the cause of  
all



all the spykenes, that the Germaines haue: seing we may yet remembre, that this pestilence and mischiefe of the bodie dyd enter with that ranke and riottous lyfe. For here we do nowe so gyue our selves to whores & pleasures, that we seme to stryue with other straunge people for the maystry of fylthy ryuynge, as menne do in games for the beste wager. And for this purpose we haue certayne ministers very experte. These gette and conueye vnto vs from the fardest partes of the worlde prouocations of glotony. These brynge in from farre, with meruailous delyght / both to eate, to drynke / & also to clothe our selves with. wherin seing they haue longe and many dayes contynued, to theyr owne (as I sayde) great aduantage: they haue made some so delicious, that whā they be here in Almayne, they muste drynke wyne of Coorse, they must haue meates out from Italie: and contrary wyse, whā they be at Rome, they vse wyne of Rhene, or that whiche Neccarius bryngeth forth. A peruerfed custome of ryuynge. A myschiesse / worthy to be hated of all men: euen so muche the more that they be bysshoppes / whiche do these thynges, and are the ryng leaders therinto. Suche maner of persons



## De morbo

I beleue do desyre of god / as Aristotle wrot  
tethe of Philopenus , to haue the neckes  
of cranes.

**A**ristophanes reproveth the tables of the  
Syracusanes, and the Voluptuous aboun-  
dāce of the Sibarites. If at that time he bla-  
med suche thinges, what wolde he say, if he  
nowe lyued / and sawe our Bankettyng and  
feastyng, our quaffyng and dzyrkynge ?  
Therfoze as many as coueyte vertue and  
knowledge, lette them take hede and har-  
ken to Pythagoras, whiche saythe : that a  
man, that ryseth aboue man, can nat tast oz  
atteyne any hygh thyng, that is to say, as  
longe as a man lyueth vnc chastely and dis-  
solutely, he shall neuer do any great thyng  
with wytte oz mynde. The moste holsomest  
fedyng for man (sayth Plinie) is one ma-  
ner meate, the heappynge of dyners tastes  
is pestiferous, and sawces are worse than  
that.

**P**ersius well perceyued these  
thynges whan he thus spake in great mode :  
Thou woldest haue lyttie ioyntes, and a hole  
Bodye in age. Ye but the full dysshes, and the  
fatte denteous, wyll not suffer the goddes  
noz Jupiter to graunt therunto.

**A**nd Cicero bryngeth in Cato saying: that  
a libidinous and intemperate youthe, maketh  
age



age very feeble. And he aduyseth and coun-  
saileth vs to eate & drinke so moch as may su-  
stepne the bodyly strength, & not oppresse it,  
thynkynge that nothing can be so vnfriendly  
vnto the mynde of man, whiche he calleth  
an heuently reward and gyfte, as Voluptuous-  
nes is. Noz as longe as luste and pleasure  
bereth rule, Temperance can haue no place:  
Neither vertue may beare any stroke, where  
luste and pleasure reigneth. And therfore he  
iudgeth, that we ought to gyue great than-  
kes vnto age, whiche causeth that we lyffe  
not to do that thyng, whiche we ought not.  
For Voluptuousnes, sayth he, beinge an en-  
nemy vnto reason, stoppeth and letteth all  
good counsel, and blyndeth the eyes of the  
mynde, and medleth nothyng at all with ver-  
tue. And therfore he thinketh, that olde men  
are happy, whiche whan they lacke feastes,  
full dysshes, and the cuppes ofte walkynge,  
they lacke also dronkenness, rawnes of sto-  
macke, and be not combred noz vexed with  
dreames, whiche maner of thynges, accom-  
pany them that are gyuen to suche wanton-  
nes. For Hierom sayth, that diseses come of  
to moche eatynge.

¶ There is a pretty ieste, of a certeyne phi-  
sition of this countrey, whiche hadde a speke  
man



## De morbo

man in cure, that hadde rounnyng legges,  
and that not withstandynge was gyuen to  
bankettyng and dzyntyng myghtily, and  
yet complayned that his medicines prey-  
led not, And that his soores ranne faster,  
than they dydde at the begynnynge: Trusy  
sayde the phisition, they wolde ceasse roun-  
nyng out, if thou woldest cesse poweryng in.

**T** Galenus affirmeth, that the great chuf-  
fes, whose lyfe and occupation is sedynge,  
may neither lyue longe nor be helthfull, and  
theyr myndes be so wazzeped with ouer mo-  
che bloude and fatnes, euen as it were with  
myer, that they haue no maner heuenly me-  
ditation, but do alwayes thynke vppon ea-  
tyng, dzyntyng, fartynge, and wytyng.

**T** The olde Romaynes called that sedynge  
necessarie, that was slender and sparyng.

**A**nd amonge the grekes litell meate was  
moche commended by the wrytinge of many.

**T** The Effees, which were a certayn sorte  
of philosophers among the olde Jewes, are  
lauded of Iosephus, because they had tour-  
ned their dayly abstinence into a custome,  
& an other nature. The same Ioseph prey-  
seth the continencie of the Phariseis. He that  
wolde ones haue hadde vs destroyed, I  
thynke hath despyed / that this custome of ly-  
nyng



wyng might enter amonge vs. And therfore  
 seinge Marcus Cato (as hit is wytten in  
 Plinie) dyd take great care and feare, seeſte  
 the Grekes ſhulde innade Italie, with their  
 wanton and voluptuous lypynge : whiche  
 of our forefathers hath prouided / that none  
 of theſe ſpices and ſpikes ſhulde be ſolde in  
 Germania : farewell pepper, farewell ſaſ-  
 fron, farewell ſylke. Or if there be any uſe  
 therof amonge other nations, I pray god  
 that this nation neuer knowe it, or ſe it. And  
 Chriſte ſende our countrey men this mynde,  
 that they may call home agayne the fruga-  
 lite of their elders, & facion them ſelfes to  
 their honeſt ſparynge.

¶ With what ſtout ſtomacke doth Anachar-  
 ſis boſt the order of his lypynge ? Vnto me  
 (ſaythe he) hunger is a ſwete morſell / the  
 grounde is my bed / a cloke of Scythia (that  
 is a beaſtes ſkynne) is my garmente.

Sober Demosthenes drane dronken Aes-  
 chines out of the citie. Socrates hatynge the  
 tauerne haunters, and ſuch as haue al theyr  
 deſypte and pleaſure in theyr throttes, ſayd :  
 Many men lyeue to the intente to eate and  
 drinke, but I eate and drynke to lyeue. O,  
 Very wyſe man / and worthy ſo to be taken  
 by Apollos commendation,

And



## De morbo

**A**nd this sayenge of a greke poete is to good to be forgotten: Thou thy selfe must rule the byddell of thy bely.

**W**hat saye you? Whatte maner fellowe thynke you Epicurus was? Whom all the world persecuteth, as a fellowe of pleasure/ whiche put the hyghest felicitie in pleasure? Truly what so ever it be, that he made so moche of, he ment in the only vse of brede and water, & dyd moche commende slender liuynge, and suche as may quickly be gotten. And wrytinge vnto a certayne frende of his, he sayth: Sende me a lyttel chese of Cithzidi, that I may, whan I woll, fare somewhat moze depnteously.

**A**napagozas sayde: He that eateth sa- uourly, nedeth but lyttel meate. Porphyrus wolleteth the mynde to be clensed and purged with abstinence. And Philostrate wryteth/ that Porus, the kynge of Ynde, was exce- dyng strong and mighty, not withstanding he neuer fedde but vpon breade and water. Masinissa lyued. lxxx. yere without any maner delicate fedynge. And Mithridates, kynge of Ponte, which kept warres with the Romaynes. xl. yeres, vsed to eat his meate standynge: so farre he was from our facion, that he wolde not sytte downe on a softe cussben.



quoyssion.

**T**itus Linius writing of Anniball saith: He measured his mete and dzyneke after the nede of nature, and not after pseaure. He had not the times of watchinge and sleeping destincted by the daye and the nyght, but whan his besynes myghte spare hym, than toke he his rest, and yet nat suche as is caused with a softe bed and silence.

**A**nd amonges the laudes of Augustus Cesar, this is the chiefe / that he was content with lyttell meate and dzyneke. But we hadde leuer order our lyfe after the facion and maners of glottons and pleasaunt fellows, lynyng contrarpe vnto nature, to the destruction bothe of body and soule / than to the pzeservation of them bothe to sette befoze vs these examplers of lyfe, so noble and so helthefull. And I praye you / the Turkes and other / that are not of this our religion / wyll they euer desyre to become chrysten men, whan they se vs thus to liue? But I truste that oure nation wyll ones at laste beware and waue wyse agayne, beinge taught with our owne harme.

**N**owe agayne vnto our pourpose. And for so moche as I haue spoken of abstinence and slender fare, I wyll beke whatte I think



## De morbo

thynke of hym, that orderethe hym selfe  
after this dyete, whether he maye be resto-  
red, whiche some men do thynke, euen with-  
out the drinkeynge of Guaiacum.

**Whether a man may be restozed  
by this dyete onely.**

Lapi. xx.



If them that be good oughte  
to be none cwyll opinion, nei-  
ther suspition: But trewely  
these comen phisitids be soze  
grieved, that this medicyne  
can do so moche / and that it  
alone can do it, euen without theyr medling.  
They fume very soze / that so many in every  
place be sodeinly holpen, of whom they tru-  
sted to haue had a perpetual stipende and co-  
tinuall lucre. wherfore they stryue verpe-  
tently, fearynge lesse in tyme to comme it  
shall take away the truste that men haue in  
them. They haue spoken of late certayne  
trifelynge & vayne wordes, whiche if they  
spake as they thought, muste be ascribed to  
theyr ignorance: but if they spake it of en-  
uie, vnto theyr mischeuous mynde. They  
say, that a syke man may be recouered onely  
by



By this dyete and order of lyfe, whiche is prescribed in this cure of Guaiacū, though he neuer drinke of this decoction of Guaiacū, nother receyue any other medicine.

And I my selfe haue sene them, that haue promysed, that they wolde sethe the Baynages of Juniper, and of oke, or asse, or pine tree, or al these together, and they doubted nat, but that they wold with these helpe men of suche diseases, as well as with this decoction of Guaiacū. Where vnto (all though I suspecte theyr malicious intent) yet I pray god sende them as good fortune as they wolde wyssh. For what conde be a greater commodite vnto this nation, than to haue such a remedy growyng in our own wooddes / which must els be fet from so farre? But I greatly feare, lest they go in Bayne about this their rashe promise, both bycause I thynke this to be a greuouser disease than may be put away with hunger, without any other medicine ministred, specially after it hath fastned his rootes depely, as for the most part it is wont to do. And also if these trees, whiche I spake of, conde do any suche thinge, theyr Vertue and power I thinke wuld not so longe haue gone vnknownen, seeinge they growe here amonge vs. Neuer the



## De morbo

the lesse I am contente, they make a pzoſe.  
For what other thyng hath a phisition to  
do, but dayly to ſpnde out ſomewhat / and to  
knowe by experience, and to ſerche what  
wyl helpe euery grieſe and ſickeneſſe? But  
this thyng I wolde all ſhulde be admoniſ-  
hed to beleue / wherof I ſpake beſoze / that  
the helpe of frugalite and ſcarſeneſſe, as hit  
is great in other diſeaſes, ſo is it, and that  
ſpecially, in the frenche pockes: But yet not  
ſo great that it may amende the bloude that  
is infected and coꝛrupted thꝛough the ve-  
nome of this diſeaſe, without ſuche mede-  
cines, as haue their power & ſtrength to do it.  
As by example. If two kepte warre toge-  
ther, and the one of them obteyned of me /  
that I ſhulde not helpe his aduerſarie: ve-  
ryly I may impute vnto hym, that I hurte  
hym not / but that I haue holpe hym, I may  
in no wyſe. And lykewyſe the abſteynynge  
from meate and drinke, as it doth nat take  
away the diſeaſe, ſo dothe it not noꝛyſſe.  
As one myght ſay, that he nother bounde a  
perſone whan he myght, nother loſed hym  
whan he might not.

**I** haue ſhewed you / that many haue ben  
reſtoꝛed to theyꝝ helth from the goote and  
ioynt ache / whan they bzonght them ſelfe  
to a



to a moze slender and a sobzer diet, & abstey-  
 ned fro wyne & womē: but I neuer thought  
 so of the frenche pockes / and the maladies  
 that folow therof. For that entreteth so depe  
 that it can not lightly be plucked vp, & spre-  
 deth so bzode / that it can not with a lyttell  
 thyng be bzought to gyther, but it so infec-  
 teth the hole body, on which it ones catcheth  
 hold, that it can nat be taken from any part  
 alone / but whan it is dzyuen oute from the  
 hole, as at one bzayd oz plucke. Beleue me,  
 that haue proued many thynges herein to  
 my great hurte, if any man moughte haue  
 auoyded this euyl with sobze and scarce li-  
 uynge / I had auoyded it longe syns. For by  
 the space of .iii. hole yeres I kept my body  
 as lowe and as leane as coulde be / in so  
 moche that in that space I felt no grese of  
 my disease, but yet I was not cleane rydde  
 from it. Neuer the lesse go to ye noble pro-  
 myses / sethe ye as the / make ye redy Juni-  
 per and pyne tree, and take hope to, if hit  
 please you, and hozne beame, and plane  
 tree, and ye shall gette ryght great thanke  
 of all men, if thzoughe your diligence we  
 may haue here at home, that we muste elles-  
 seke so farre of. Ye and ye shall do moche  
 moze for vs, than the fuchers Buld, though  
 they



## De morbo

they made pepper or cynamum to growe in this countrey. And so gladly as I wold receyue this thyng at your hand, if ye wold euer gyue it forth: so befoze ye gyue it, I wyll not beleue, that there is any such thing in you, no I wyll not so moche as hope for it, seinge I haue gaped so often tymes in vayne lokinge for those golden bylles.

**H**owe a man must orde his helyp in this cure. Ca. xxi.



**A**t the tyme of this cure the beasly anoydeth very lyttell and harde, and that with moche ado, and that is not onely by cause he eateth litle but also by cause the nature of this medycine is to dry & bynde. Now be it I haue harde say, that this thyng hath nat to euery man a lyke. For some say that anone after the begynnyng they were lose helyped, and some were so continually: wherof I did mernayle. For in these .xl. dayes it neuer wente from me so moche as ones, but as it was compelled. For in this dicte it may be kepte to the .v. or .vi. day, without any ieoperdie: And than in the moynge



nyng the Darynge of this Cualacum soden  
 in water must be dronken to the maynte-  
 nance of halfe an vnce. And if it moue not  
 at the fyrst, it must be geuen agayn the next  
 day, & so the thirde day, and if it help nat, so  
 ye muste than poure in clysters vnder nethe  
 or suppositoryes prepared for þ nones. For  
 the hely muste nedes be losed. And if a man  
 wyll lose hym selfe by drynkynge or eating  
 Cassia, I thynke he dothe not morche amisse  
 so that this be done but oncs, and that mo-  
 nyng lette hym not drynke Cuaiaacum: I  
 wolde not that he shulde be eased with vo-  
 mitis: for they make the body colde: and  
 (as Plinie sayth) they be euill for the eyes,  
 and specially for the tethe. There be many  
 thynges in this cure, that stoppe the body.  
 fyrst by cause the body is emptied in the be-  
 gynnynge with a purgation, and than by  
 cause there is lyttell meate receyued. But as  
 this place is closed and shut from eiections,  
 so is there somewhat in the meane season,  
 other by sweatynge, throught the strengthe  
 of Cuaiaacum that expelleth thynges hurt-  
 full and superfluous, or els in the vrine, the  
 whiche is more moyste than that cometh of  
 the meate. And one thyng is greatly com-  
 fortable, that in the tyme of this cure there  
 H.ii, chanceth



## De morbo

chanceth no swellynge/ noz there are no  
peynfull thowes oz aches felt/ noz the taste  
cometh not bytter, noz there ryseth no lo-  
thynge of meate, noz vapours breathe not  
lyghtly ascendynge from the stomake to the  
heed, as in other diseses. And that the paciēt  
is purged, it is easely perceiued by making  
of water: noz to the intente that Sulde be  
done / none other prouocacyon Sulde be  
soughte. Nowe wyll I speake a lyttell of  
sweatynge.

**H**owe in this cure one maye  
be moned to sweate.

Lapi. xxii.



If the pacient can not sweate,  
somme thynke, that meanes  
Sulde be sought to prouoke  
hym therto. And therfore  
they caste on hym many clo-  
thes, and lette hym lye thre  
oz foure houres couered hotte. And though  
this amonge all thynge that we suffre, be  
one the hardeste: yet I felte euen to the ve-  
ry feyntynge, that so chanceth no fayllynge,  
all they that were cured with me, indured it  
moste greuously, and they sayde, that this  
was



was the hardest thyng in all this cure.

But if I myght lawfully say my minde here in (all mooste I dare not sweare that that I haue lerned) I wolde no man shulde be prouoked to sweate, saue that the pacient shall as the thyng requyrethe, kepe his bedde thre or foure houres, and passe not, and let hym be couered, but not with ouer many clothes, nor to lye ouer styll and steepe not: But in any wyse let hym not be putte to moche vexation.

**A**nd I thynke verily, that as well in this cure as in other, the phisitions of my countrey do many thynges fondly, whiche ought not to be done. For as this medicine of hit selfe causeth one to sweate, euen so hit wyll not abyde compulsion. wherof this may be a dewe proufe, that I perceyued my selfe no sooner to sweate, whan I was couered with thre or foure fures, than whan I had to wyse me but one couerlede. But this I wold ye shuld vnderstande, that the pacient muste nedes sweate, and if it wyll not come naturally, than it must be prouoked meanly. For I allowe nothyng that is forced. And I warne you, that ye eschew those, that are wont to toste the bodies at the fyre, or that wolde haue the stemes ouer hotte. For suche



## De morbo

heats & p. roye the bodies, and dzye vp the  
 humours that nouryshe the strengthes.  
 And where I sayd swette must be prouoked  
 meanly, or easily, must be thus taken: that  
 if one be wyped with the clothes of one bed,  
 so that the loode of the clothes grene hym  
 not or erke hym: I suppose thzough the ope  
 ration of Guaiacum, he shal sweate indough.

Howe this medicine shall helpe,  
 and whether it healeth men  
 sodaynly, or at leys  
 sure. Ca. xliii.



At nowe, I suppose, hit is  
 hygh tyme to declare, howe  
 the effecte of this medycine  
 may be perceiued and vnder  
 stande, and when the pacien  
 tis begynne to mende, and  
 whether this curynge be sodayne and swyft,  
 or late and slowe. Wherin, as I vse in all o  
 ther, I wyll open to you those thynges, that  
 I my selfe haue bothe sene and known: but  
 this I warne you of befoze, that if it haue  
 chaunced otherwyse to any manne, thanne  
 I wypte, that he laye not the blame in me.  
 I haue lerned, that Guaiacum helpeth  
 by



By ryttell and rytell, and not sodaynly, and  
 gothe forwarde fayre and easely, and not  
 Violently. For it is so far from the trouthe,  
 to thynke that it helpeth one sodaynly, that  
 sometymes, from the fyrste daye to the. xv.  
 the disease cometh so sharpe, and the payne  
 and ache so augmenteth, and the soores so  
 enlarge, that a man wolde thynke hym selfe  
 in worse case durynge those days, than euer  
 he was before: eyther bycause than the dis-  
 ease is rooted vp & drawen from the inner  
 partis, and the rootynge vp is paynfull, or  
 els that the alteration / whiche than is cau-  
 sed in the disposition of the body, breakynge  
 out with a great violence and making, put-  
 teth a man to greuous payne. For vndoub-  
 tedly this medicine draweth out this mys-  
 cheneous disease by the rootis: and that doth  
 it vnto some forth with after they begynne  
 to take it, and to some other it tarieth a lon-  
 ger tyme: but hit dothe so to no man before  
 the. vii. daye: and to many (as it dyd to me)  
 after the. x. day: if it tarpe longer er hit  
 worke this effecte, than the defaute is other  
 whyle in the patientis, whan they wyll vse  
 excesse in fedynge. In me (as I sayd afoze)  
 the faute was in sithynge of Guaiacum / for  
 by reason that the phisitions in preparynge  
 S.iii. therof



## De morbo

therof, made it smaller than they wuld haue done, I was the longer er it wrought on me. And I haue harde physicions say, that according to the complexion of the bodies it worketh sooner and slower. And this is sure and certayne, whiche thynge Stromer ofte affirmed vnto me, that if they, the whose wyte is more subtile, and are ryghte attentiuely gyven vnto studye / happe to falle sycke / theyr diseases shall be more vehement and longer continue. And many thynke, that it skylleth greatly, as well in this disease / as other, in what placis of the body the sykkenes wulde chaunce, for the ryghte parte is more healeable than the left: Bycause, saith Alexander, by larger exercyse the matter is stopped, and made more apte to heale. Also they saye, it is more harder to heale the vtermoste partis, bycause they be farte of from the bodye, it is longe er they can be nourysshed and fedde. And there it is to be taken hede, whether the grese doth ascende or discende. Celsus sayth, that what so euer grese gothe downewarde, is the more curable. And agayne. All grese, whiche proceedeth vpwarde, is worse for the medicyne to come vnto. And that suche diseases, that chaunce in our secrete partis / as they are  
moste



moste peynesfull and Warpe, by reason of inflammation (wherunto those parties are specially subiectes) so are they forthewith and soonest healed. Whiche as in all other medicines they maye be moued, so for the newe Use brought vp of Guaiacum, I wote not whether it be alway so or no. But this lette euery man take hede of, that where so euer the grese be, and with what so euer kynde of the pockes they be peyned, that they prepare well Guaiacum / and after they haue donke so long therof that it be spredde and rounne into the Veynes: thanne ye maye be sure theyr ache lytell and lytell goth away: And otherwhyle the ache commeth agayne / and is moze Warpe and peynesfull: and goth away agayne. For after it ones begynneth to swage, and than waxeth sooze and peynesfull, it endureth not long. And they that haue soozes, shall haue the fleshe eaten away about the soozes of a greatte breadth: And that is a token, they begynne to heale. For vnto me it chaced, as it neuer did afoze, that about the. xxv. daye my legges. were eaten so bare, that ye myghte haue sene the bone the breadth of a mannes nayle, whiche thyng putte me in great feare: but without any difficultie, within a fewe days after

H.B.

the



## De morbo

the fleshe grew and was restozed agayne.  
And by this I perceyue well, that the nature of this medicine is to purifie & cleanse the soores vnderneath, and vnder the fleshe to proue and shewe fyrste the Vertue therof. Hitherto haue I sene fewe or none, whose soores were cleane healed, that were kepte close tyll they helde. And therfore I haue harde many experte therein saye, that than Guaiacum maketh an ende of his operation, whan the pacient returneth to his meate and in euery thyng taketh agayne his olde custome of lynyng. I tolde you before / that it was necessary for me to kepe in, tyll the. xl. daye. All thynges welte pondered / I perceyue, that this medicine requyrethe a longe season to worke perfectly. For the nature of this medicine is not to breake, or plucke away the blondde, but by lyttell and lyttell to amende and purifie hit (in whiche blondde beinge corrupte, resteth al the force and strength of this disease) and to expelle and diuide from the Body the hurtefull humours, that are noisshementes of this disease, from some in theyr vrine and sweatynges, and from other som in theyr sieges. And whan of this disease a man begynneth to waue whole, than the fyrst operation of Guaiac



Guaiacum is to make a man to sweate, and secondly by the passages of the vrine it purgeth: by whiche meanes it fetcheth out and expelth marueylous foule spylthynesses. And than the handes and feete waxe merueylous colde, in so moche that they seme to haue no heate in them at all. wherof phisitions saye this is the cause, that than this medicine draweth the heate from the vtter partes to the inner: the whiche inward partes after they be warmed and made hotte, then the hete spredeth it self into the outward parties. For this, without any doubt is proued, that theye symmes, that be healed with Guaiacum be moste hotte. And. vi. of vis. wynters nexte folowynge my legges and fete wolde be so colde, that I coude neuer gette them warme inough, though I wapped them in neuer so many clothes: nowe they waxe so warme, that with a beere thynne hose or suche lyke garment / I putte away the colde. These thynges thus vnderstande and knownen, we muste comme to this poynt, that is, to knowe the operation of Guaiacum / and agaynst what spekenesses it helpeth.

what



## De morbo

What power Guaiacum is of,  
and what sycknesse it hel-  
peth. Cap. xxiiii.



He mooste principall and the  
chieffest effecte of Guaiacum  
is to hele the freche pockes  
cleane / pluckyng them vpp  
by the rootes, but specially  
whan a man hath ben disea-  
sed with them of a longe tyme. For I haue  
sene them, that many a day laye soore pey-  
ned with the pockes, sooner and better re-  
stozed vnto theyr helthe, thā they, on whom  
the scabbes beganne newly to appere. Not  
that on those, newly diseased any thyng  
shoulde be lefte vnhaled, but that the cu-  
ryng goth forwarde moze hardly, and the  
disease stycketh faster and is moze greuous-  
ly plucked out. For Guaiacum doth resolu-  
e and destroy meruaylously swellynge / ge-  
therynge to gether of yll matters, hard-  
nesse / bumpis, and knobbes. Fluxions or  
runnynges it vtterly taketh awaye / ept  
consumynge or tournynge the same an other  
way. It causeth the soores to impostume,  
withoute any maner of grese. And if any  
thyng lye hydde within, it rooteth it oute.  
And



And so of some (as it dyd to me) it maketh  
the bones bare, of some hit beweth the sy-  
nowes, and breaketh the Veynes, or eateth  
moste depely in, and it healeth these parties  
that be infected with this disease, and  
with suche synche and synthynesse / that  
the sauoure canne not be abyden.

And therfore the phisitions saye, that the  
Vertue of this medicine is to heate, to drye,  
and to amende the faultis of the bloud and  
of the lyuer: but it worketh all these thinges  
with suche a temperance, that indiffe-  
rently, whether the cause be hotte or colde  
it easeth the patientis. wherfore with the  
drynes therof it restreyneth the floye, des-  
troyenge the hurtfull humours that flowe  
oute, or els plucketh vp by the rootes the  
cause of theyr begynnynge, and restoreth  
agayne the good disposition of the body. It  
dothe extenuate flemme / and the poores or  
passages of the Vrine, that chaunce many  
tymes by peruacions to be Butte, and also  
so other in this disease hit openeth, ye and  
prouoketh & compelleth the Vrine to make  
and haue way. For the whiche skylle some  
thynke it helpeth them that haue the stone,  
and that it compelleth the stones to issue out  
of the bladder. I haue experience, that hit  
greatly



## De morbo

greately minysse the blacke colere. And therfore it maketh a man more glad some, and quencheth anger. Undoubtedly hit hath a greatte vertue agaynste Melancolye. And hit taketh awaye runnynges and droppynge, and it lyghtneth his heuyenes, by beatinge (as it may be thought) the Brayne. It is sayde, that hit amendeth soores, whiche were before yll healed, howe so ever they came, and cutteth agayne the scarres. It amendeth the leannes, whiche hath longe continued in the body. And therfore when this cure is done, men waye very fat at their lyfe after. They saye it hath a meruayllous vertue agaynst the stynkynge of the mouth, & doth amende the grieve of the breste, whiche also cometh thzough the fante of anyntynge. It helpeth the inwarde partes, and specially the stomacke, the whiche hit holle reneweth, and maketh the brookynge as good as ever it was before. His effecte is excellent for the membes that be fallen awaye and diminished, it increaseth them and fylleth them vp, it stretcheth forth the synowes, that are bronke, and those that be loose it fastneth and maketh stronge. It is also proued, that suche partis as thzough this disease be made deed & without felynge.

are



are ageyne quickened and brought to theyr  
 olde felynge and lustynesse. I sayde befoze/  
 that as touchynge the bealy it varied. For  
 some it dydde bynde, and some it made laxe  
 tyll they were weary. And agayne some it  
 dyd bynde in the begynnynge, and afterward  
 it losed them, and made them lank beled.  
 And that the verpe Hauynge broken as  
 small as coude be, to the mountenauce of  
 passe an hnce, was gyuen in bynk to puke  
 a siege. I haue also sayde, that the measure  
 therof is not gyuen after the propoztion of  
 his strength, that receyuethe it. For hit ma-  
 keth not one weaker whan it is mynistred.  
 And now this one thyng I affirme, that if it  
 be. iiii. tymes sodden, yet is not all the vera-  
 tue gone out. wherin I do not beleue other  
 men, but I my selfe haue proued it. Howe  
 be it I denye not, but the fyrste brothe is  
 moche stronger. Some there are, that febe-  
 fastly beleue, that it is very good for fistuls  
 and cankers, and for the partes that be ea-  
 ten with cankers. Certayne hit is, hit hel-  
 peth them that fetch the theyr wynd with pain,  
 and can not bryeth, if that fault com throughe  
 this sickenes, or throughe an oyntynge.

¶ And for as moche as I haue shewed be-  
 fore, what euyle come w this sykkenes, it  
 were but labour in wayne to repete them/  
 whiche



## De morbo

whiche all it taketh awaye, distroyeth, and vanquisheth, as I before tolde: and that (if they be olde) very lyghtly. And in lyke maner it helpeth the gowte. For I my selfe haue sene two restored to helth, which were soze vexed in their feete: but yet the physicians saye, that it helpeth onely those, that haue gotten the gowte through colde, whiche thyng I leue to them to complayne of. It is also an helthefull remedy for the palsy, and especially whan it is new and lately begonne. For than it quencheth and drieth it awaye: whiche thyng I do wyte vppon the reporte of faythfull and sadde men, that haue knowlege therof. For as for me, I dyd neuer hitherto se any that was so deliuered.

**R**icinus told of a leper, the which though he were not cleane deliuered by this medicine, yet was he made moch better and cleaner, and suche a man as men myghte suffer his company: so that Ricinus indgeth, that this medicine is able to hyde and stoppe leprosy, though it can not take it cleane away. But if this cure were vsed ones agayne or often, than he beleued, that the great hurte of that disease shoulde be put of for a longe tyme. And mozeouer he had great hope, that



that if this sykkenes were thus prevented  
 in the begynnynge, it myght vtterly be pur-  
 ged and clenſed, and the ſpke reſtozed. And  
 for as moche as this medicine hath vertue  
 to dꝛye vp, ſome go aboute to minyſtre hit  
 for the water betwixte the fleſhe and the  
 ſkynne, whiche is called the dꝛopſye, the  
 ende wherof we loke for. It is well kno-  
 wen to be pꝛoſpytable agaynſte the fallynge  
 euyl, as the phiſitions ſaye, if the diſeaſe  
 be of a colde kynde. I haue ſene them that  
 were inwardely diſeaſed and greued with  
 manye other ſykkenesſes, that were of an  
 euyl and corupted ſtomacke, and coulde  
 but badly digeſte, and whan they wolde re-  
 couer them ſelfes from theyꝝ long ſeblenes  
 and ſpycklynnes, and repayze agayne theyꝝ  
 ſtrengthe and helthe, haue pꝛepared them  
 ſelfes vnto this cure, the phiſitions not ad-  
 uyiſynge them the contrary. And Ricus ap-  
 pꝛoueth the ſame in many. For ſo moche as  
 he knewe (as he ſayde) that a hoolſe man, or  
 but lyttell acraſed, myghte come vnto this  
 cure without any hurte: and he dyd perfect-  
 ly beleue, that the good lykynge of the bo-  
 dy was kepte, pꝛeſerued, defended, and  
 confirmed therewith. Let it nowe contente  
 you, to haue harde ſpoken theſe thynges

I

of



## De morbo

of the helpes of Guaiacum, of the whiche if any man wyll aske me the causes, I wyll sende hym to the phisitions that be expert. For as for me, I pzoofesse no suche thyng. Neyther yet dyd I begynne this boke / to thetent that I wolde by and by gyue a reason of these thynges that I wolde wyryte, but this thyng I pzomysed what so euer I founde of Guaiacum, and perceyued by experience, other in my selfe, oz in other, and what so euer I had epyther sene oz harde of other, that wolde I saythfully and truely putte in wyrytynge, leauynge an occasyon to many after me, to declare the thyng as it is worthye. And nowe that all menne maye knowe, what Guaiacum hath done in me / I wyll shewe in what partes of my body, and after what fascion I was diseased.

**W**hat diseases this remedy hath taken from me. Cap. xxxv.



**I**n this one chaunce hit is knowne, that we ought not to dispeire in any bodily disease; though we be bzought neuer so nere to deathes doze. For howe many were we,



we, after the phisitions had gyuen us vyppes, that were restored to helth thzough the soe beine and (as a man wolde say) the heuens helpe of Onaiacum:

**I** knewe one / my very sure frende / whiche whan he sawe me so bytterly vexed with this siknes, that for paine I could nother rest by nyght, nother eate by day, aduysed me to kille my selfe, seinge there coulde no remedie be founde, and my body semed to droppe awaye in fylthy matter, to my great payne and sorowe / and no hope at all of recoverye: sayinge to me, It becommeth the to be deliuered frome this euyl, whether hit wyll or not. But he hadde forgotten, that we were christians, and remembred to wel, that we were frendes and louers. For hit is our parte to beholde all thynges in them that wytnessed in tymes past, whom we now calle martyrs, vnto the worlde, our sanioyr Christe manfully sufferynge for his sake great tourmentes and paynes: Howe be it if any thyng maye cause a man to longe for dethe, truly it is the tourment of this syknes. For I vtterly deny, that euer the father of Licinius Lecine, suffered any suche sorowe or payne, whan he slewe hym selfe with the iuise of Papauers, Or that euer

J.ii.

any



## De morbo

any other, whiche dyd lykewyse, felt so intolerable euyls, as this syckenes causeth. For this pestilence besydes all his Depatiōs and tourmentes, (whiche passe farre all other) onely with his fowlenes and lothelynes is able to make one wery of his lyfe.

¶ When Spensippus the philosopher was ones plucked and drawen with the palsey, that he dispeyzed to escape, and then mette with Diogenes, and bad hym well to fare and good helthe: Diogenes (they say) answered, sayinge: And thou lykewyse fare well in no meanes, seinge thou art such one and canst be content to lyue.

¶ The same Diogenes, that was wont to be so styffe a philosopher, what trowpe wold he haue sayd, if he had beholde & sene me, whā I was lykewyse vexed, as they & had the palsey: and besydes that was so lothe som both in syght & sauour, that al were grieved with me, & som did hate me: And yet I dyd lyue and had som hope/although I had ben oftentimes deluded and mocked throughe the gret promysie of the phisitōs. And lest any man shulde thynke that my disease was eyther lyght, or in one parte onely: I wyll shew in what takyng I was. fyrst I could do nothyng with my lefte foote, for there had



Had this euyl dwelled.iiii.yeres and more,  
 and in the mydlegge, where the thynne is  
 couered with fleshe very thynne, there were  
 soores inflamed throught the inflammation of  
 the fleshe, rotyng with greatte ache and  
 bournynge, and as soone as one waped  
 boole, an other brake vp. For there were  
 many, here some and there somme / whiche  
 could by no help of the phisitids be brought  
 to gether in one.ouer them was a knobbe  
 so harde, that a man wolde haue thought  
 it a bone, and in that was excedynge payne  
 and ache, beatynge and pryckynge without  
 ceassynge. There was also very nygh to the  
 ryghte ancle aboue, a certayne swellynge  
 and gatherynge / whiche was also harde  
 like a bone, and was the oldest of all / wher  
 in remayned the remenantes of this pesti-  
 lence freshe and newe rysen.

Whan the phisition went about this with  
 yron, with fyre, with hotte yrons, or with  
 any other instrumēt, they profited nothing:  
 somtyme it was swollen very vehemently,  
 with great payne and akynge, somtyme it  
 aswaged and was gentyller. And it grieved  
 me lesse whan my foote was holde towarde  
 the fyre / and yet wold it not suffre to be co-  
 uered with moche geare: it ranne so that a

J.iiij.

man.



## De morbo

man wolde haue thoughte hit wolde neuer  
haue ben stopped. And as often as I wolde  
reste or stonde vppon my foote, my payne  
was intolletable: than vppwarde the calf  
and the knee were metuayllous colde, and  
as thynges deed. The thygh was cleane  
wozne away & consumed to extreme lenesse,  
and the skynne was so thynne, that there  
semed nothyng els leste to couer the boone  
with. Moreover the ioyntes were so louse,  
that longe tyme I had moch adoo to stonde  
hilone: and to be vpright: the one of my but-  
tocks was but a thyng wethered awaye.  
In my lefte Bulder there was suche payne  
that I coulde not lyfte vp myn arme: the  
extreme partes of my Bulder were weke  
and woopen verpe styffe: in the myddes of  
the Brazone of myn arme there was a swell-  
ynge as moche as an egge, and as for the  
reste of myn arme euen to the verye hande,  
was cleane wozne away. And on the ryght  
syde a lyttell vnder the lowest rybbe, there  
had I a soze, whiche was not in dede payn-  
full: but it boyled out certayne fowle and  
stynkynge matter / and issued verye syltlyly  
after the maner of a fistule with a narrowe  
month outwarde, and inwarde it was of a  
large holownes. And aboue hym there was  
also



also an other as though a bone hadde bene  
bredde there vpon a rybbe. And to conclude  
I dyd playnly feele a streame and issue come  
downe besynde from the toppe of my heed  
vnto all these. And where it began the seeke  
touche in the worlde made my heed to worke  
as though the bryn panne had ben broken.  
nother myghte my face be tourned backe-  
warde, but as it was tourned with the hole  
bodpe. This one thyng yette wolke I not  
passe, wherfrom if Guaiacum had deliuered  
me, and done nothyng els, yet oughte  
I to haue lauded and praysed his vertue  
greatly, and that is noone slepe, whiche I  
coueyted so deedly, and was so moche ge-  
uen therevnto, that almooste in .vi. yeres  
space there scaped not one daye / whan the  
phisitions cryed out vppon me, sayinge:  
that was the cause of all my diseases, and  
yet I coulde not refrayne my selfe from it.  
But nowe is that gone so far from me, that  
I trowe if I wuld enforce my selfe to slepe  
in the daye tyme, I coulde not. With all  
these, and so great euyls all though I was  
so mapstred, that all men dispeyzed my helth  
yet my good angell (I beleue) wylled me to  
tary and loke for somwhat. And so thzough  
the helpe of Guaiacum I am bolde nowe to



## De morbo

lyue / and to drawe breath agayne. Whiche mynde god gyue to all good men, that they neuer cease to hope and truste. As for me I repent my selfe in nothyng : and if by any meanes longe lyfe myght be graunted vnto me, I haue greatte hope that I shulde lyue hoolle, sounde, and lusty. And of this disese, and of the remedy of Guaiacum / I haue wyrtte these thynges that cam to my minde very faythfully, truly, and as my lernyng wolde suffre me: and here wolde I make an ende, if I thought it not necessary to admonyshe them, that shall rede these thynges, howe after this cure, the sicke muste be ordered, as touchyng the order and maner of theyr lyuynge, which thyng I wyll performe and that breuely.

**A**s touchyng the order of lyuynge after this cure is paste what is to be obserued. Ca. xxvj.



I haue warnyng befoze, that after this cure is paste, and the pacient is departed owte of the cloyster of this medicine, wherin he was close kept he must vse consequent  
ly



by in his lying a certayn dyet and order by  
 the space of .iii. or at the lest .ii. hole monethes.  
 And now we that we be come to the very pro-  
 pze place to entreate of the same thyng /  
 I say that it is so necessary to be done, that  
 who so ever hath recovered his helthe, ex-  
 cept he afterwarde take good hede, dili-  
 gently obseruynge many thynges, and lyue  
 for a space vnder a certayne rule, as though  
 he were yet but by: I say playnly that his  
 helth shall not longe endure. And therfore  
 the monethes are appoynted vnto suche as  
 were eyther greattely consumed and lowe  
 brought in theyr sykkenes, and hadde many  
 issues, and auoyded moch, or els were so  
 hurt in there synowes and lymmes, or be so  
 weakened, in their body, that a lyttell tyme  
 can nat be sufficient to gether by perfittely:  
 their cronies agayne. And on the other side,  
 they that be stronge and not so farre gone,  
 nor broken, vnto suche, ii. monethes after  
 their setting out as ynough as it is thought.  
 But by cause I wolde proude surely for  
 them that wyll folowe me, I wyll aduise  
 them to obserue and kepe this prescripte  
 very longe, and to begynne with, they shall  
 absteyne them selves longe tyme frome the  
 flesshely acte: Bycause they that be recou-

J.B.

red



## De morbo

red thzough Guaiacum, haue they? Bodie  
Very tender and vtterly weake as yet, as  
thoughe they had bene lately newe bozne?  
And therfore if they shulde haue the com-  
pany of woman, wherby the newe gotten  
strength is weake and grene, and not yet ry-  
ped: it wolde by and by dissolue and destroy  
the strength and myghtis of all the mem-  
bres for euer. And for as moche as the vse  
of carnall copulation bryngeth into peryll  
not one membre by hym selfe but al the hole  
bodye at one choppe: what other thyng  
may we saye, he pretendeth, that medlet  
carnally with women (beinge so febled) tha  
wyllynghly to slee hym selfe, or at the leste  
spedily to destroy his naturall strength, and  
playnly caste his helth away?

¶ And if some be forbodden the companye  
of women, whiche be neuer the lesse of good  
lykynge in body, and haue no disease at all:  
Howe moche ought they to auoyde and flee  
it, that thus haue lost they? helth & myght,  
and must labour at that they can to repayre  
the same agayne? And if before. xiiii. yere  
of age none is stronge inough vnto that act,  
bycause his strength is not full furnysed to  
putte so ieoperdous a thyng in experience:  
Howe than ought he to beware & take hede/  
that



that is thus newe bozne agayne, and hath  
so yonge & tender a body, that he offer not  
hym selfe to be rashely plucked and toozen  
befoze he haue receyued his strength, and is  
well hardned therein.

**T**he nexte poynt here vnto is this, that  
though they shall haue a grede and sharpe  
appetite to meate, beinge emptied with con-  
tinuall hunger, yet they muste resyste the  
same, and as moche as maye be to behaue  
them selfe very soberly and scarsely in their  
fedynge. And therfoze they muste fyaste vfe  
verye lyttell meate, and afterwarde some  
what moze, goinge forth by lyttell and lyt-  
tell, so that there maye be a good space ev-  
that they come to theyr olde custome of ea-  
tynge, exerceyng them selfe softly, be-  
gynnyng no newe thyng hastily or soden-  
ly, vtterly absteinyng fro al wyne except  
it be fyaste delayed with moche water, and  
be also of hit selfe smalle and of good sa-  
uour and clere, and yet so, very moderatly:  
Let hym also, that is cured, be well fensed  
agaynst the violence of the aper, and speci-  
ally in those tymes that be greuous with  
colde wynde and rayne, or els let hym goo  
forth abrode very seldome. He maye take  
meate twyse aday, but at euentyde very lyt-  
tell



## De morbo

tell: and all that tyme he maye neuer followe his appetite, but muste auoyde fulnes, as the greatestt euill, that can be. He must also aboue all thynges forbear frysche, and feade vpon yonge and tender flesche, suche as is of lyght digestion, and nourysseth purely: whiche they be ye maye knowe by the phisitions teachynges. And these thynges must haue place, in the sayde two or. iii. monethes, for other thynges whiche shall be further obserued, maye be lerned moze playnly in the thynges folowynge. For now I wyll aduise and monyshe with fewe wordes, not onely them that are recovered by Guaiacum, but other as wel from what soo euer disease they be deliuered, if they tender their good helthe and welfare, and desyre to be longe in prosperitie, whatte thynges they shall folowe. And here hit is chiefly to be noted (howe be it all doth now knowe it) that this one thyng is it that maketh this speken to be very greuous, because there is great difficultie in dyetynge. For whan this disease is overcome, hit is not one onely that muste be obserued in the order of our luyng, but many thynges: and dyuerse muste be reckened vpon. In so moche as what so euer thynges there be,



Be, whether they be with or agaynst all the  
 diseases, whiche I sayde before folowed  
 this syknes, he that is recovered, muste  
 sette them before hym: endeuorynge hym  
 selfe with all diligence to obteyn them/ that  
 make with hym, and to auoyde them that  
 be ageynst hym. Wherfore he muste be al-  
 wayes very carefull in his lynyng, that all  
 thyng may be done ordynately. Not with-  
 stondynge if this medicine haue saued any,  
 there is for them great comforte, because  
 they that are expert therof, plainly thynke,  
 that after the patientes haue ones receyued  
 their helth, & the tyme of obseruation, whiche  
 foloweth this cure be past, nothynge that is  
 not contrary to theyr olde maner of lynyng  
 can putte them in any danger, so that they  
 vsed not before to lye without order viter-  
 ly. For that same order shall serue hym, that  
 is thus restored, as shall serue them, that  
 neuer had the syknes. Wherfore they think  
 it not so moche to be regarded, what a man  
 eateth, as howe moche he eateth: And ther-  
 fore no kynde of meate to be forbode, no  
 choise of meate to be hadde, concernynge  
 the qualitie of fedynge, nothynge to be ca-  
 red for, but that whiche is knownen to ap-  
 perteyne to the comen conseruation of  
 helth,



## De morbo

heltē, and to the vniuersall auoydynge of all maladies and diseases. Wherin that that Celsus teacheth, perchance shall not be the best, whiche is, that euery man take hede, lest while his bodye is in prosperitie, the aydes and succour ageynst aduersite be consumed and wasted.

**T**heltē is preserved (as the same Celsus sayth) by dyet, by medicines, by opntynge, by frictions & rubbynges, by baynes, by exercise, by carpage aboute, by clere and pleasant readynge: whiche thynges howe they ought to be considered fully and holle, I leue you to aske of hym. Here wyll I breuely touche a fewe thynges, and suche as apperteyne to dyete. This I thinke they muste fede pleasauntely and moderately / and take suche meates and drynkes as be of lightest digestion. For as Pankle saythe, The chiefeſt poynt of education is, that the meate be suche as wyll lightly digeste and nouryshe well, not slowe in digestynge, nor clammye / nor plentious in superfluities: and the drynke to be smalle wyne / whyte, pure, and a lyttell delayde with water.

And Celsus sayth: Let your meate be nat fatty, clammy, nor wyndy. And by his counsell ye muste abſteyne in all suche diseases from



from all maner salte meates, Harp, sowre,  
 and Bytter. For the same reason I thynke,  
 wherof I made mention before. And Pausanias  
 saythe. In eatynge, the greatest faulte is  
 satietie and fulnes. For al though the bealy  
 digeste well / yet the beyne to moche reple-  
 nyshed, laboure sooze / they swelle, they  
 breake / they be stopped and fylled with  
 wynde, and playne it is, that the worst dis-  
 eases of all comme of satietie. He thynketh  
 this onely to be avoyded, that no man fylle  
 hym selfe. And I inge the same but not ones-  
 ly, for I wolde moze over not synge to be  
 dressed deintiously, not synge to be sanded  
 curiously, and that many dyskses of dyuerse  
 kyndes be nat sette before vs / nother wyll  
 (as these ryche menne vse) sixe. or .vii. or  
 sometyme. x. meases at one soupper to be  
 brought in: for a man wolde not belene,  
 howe moche these thynge hurte, not onely  
 the stomake, but also the holle digestion.  
 And therfore I wil repete agayn this thing  
 whiche is spoken of the same authoz: Va-  
 rietie of meates is greatly to be avoyded,  
 specially whan contrarie operations and  
 vertues be in them. For whan they be so  
 thurst in, they resist digestion. And the same  
 thynketh Galene, and Avicene / and as ma-  
 ny



## De morbo

ny as be of pure indgement in phisicke.

**C**Lato (as Tully wyrteth) commandeth so moche meate and dzyrke to be receyued, as may refreshe the strength and power of the body, and not oppresse it. Wherfore by the counsell of Xenophon, we muste make for the most parte a small dyner, that there may be a place for the supper.

**P**laynly this disease is of that sort, that Galenus thynketh to come of fulnes: whiche thyng is thus to be vnderstande, not that I thynke all that lyueth in surfetynge, streight way to be caste into the french pockes (al though suche shall not escape diseases, no not most greuous) but if any haue ben vexed befoze with them, and than healed, eate & dzyrke intemperately, he must needs fall agayn into them. And therfore the meate that is receyued, let it nother be dyuerse nor moch, that the stomake be not loaded, and digestion letted. And agayne let it be (as I monysshed) easie in digestynge. Plinie sayth, All maner Warpe meates, all that is to moche, and all that is hastely receyued be harde in workynge / and harder in somer than in wynter, and harder in age than in youthe.

**I**t is wyrtten in Tully, He that medleth  
not



not with exquisite meates, loaded tables,  
and often cuppes, but not be combred with  
drunkennes, rayones of stomacke, or dreames.  
But for as much as when this cure is  
done, we muste prouide, howe the bodye,  
that hath hitherto bene emptied and made  
lean, maye be brought ageyn vnto his olde  
state, therfore peradventure those meates  
muste be vsed / that increace and fylle the  
body, not with noysfull humours, but suche  
as Celsus reherseth in the. iij. chapter of  
the fyrste booke.

Plinie also sayth, The bodies growe and  
increace with swete and fatte meates and  
with drinke: they diminish and go downe  
with drye, leane, and colde meates and  
thurst. But this muste be wysely vnder-  
stonde, for those thynges whiche I haue  
often before monysshed. But seinge Gale-  
nus warneth vs in all thynges to take hede  
to the bealy, for what so euer, sayth he, is  
corrupted, in that it is a cause of rot vnto all  
the body, and so of diseases: I thynke hit  
beste to take those drynkes and meates, as  
Celsus teacheth, whiche do bothe noryshe  
and make the bealy soft.

But if any, through the dyuels prouo-  
cation fylle hym selfe, and lode his stomake  
R with



## De morbo

with meate, moze than it is able to beare : if he lyfte to seke helpe by slepe, let him here Plinie, saying. To digest in slepe, it maketh moze for the corpulentnes than the strength of the body. And therfore the phisitions wold haue the great fat wastlers to make theyr digestion by walkynge. But if he had leauer ease hym selfe by vomyt, as many do counsell, and Pausle specially teacheth, for throughe Vomites many euils ostentymes haue ben stopped and withstonde : sette hym sede his doctrine, Bewynge howe one maye syghtly vomyt. And if nother of these be regarded, or to late proued, than peradventure he muste go to phisike, wher vnto if the speke be compelled, I can gyue hym none other commaundement, but enen the same whiche I haue ostentymes spoken, that he commytte hym selfe to a sober and lerned phisition, or to a well experte, rather than to one that is of high exquisite lernynge & to hym that powreth in no medicines, but of very cōstranite & those medicines that be symple and not compownded and myngled with many thynges, and as moche as maye be ministreth the thynges of our owne cōllytre growynge, and not thynges farre sette. And if suche a phisition counsell you to take  
a laske



a laske, than see ye remembze that whiche  
 Paule teacheth: whiche is that ye do it not  
 ofte, lest through often prouokynge, nature  
 forgette the office of clensing of the body of  
 her owne motion.

**A**s concernynge meates, whiche be hol-  
 some, and whiche vnhollosomme, and howe  
 euery kynde of meates helpeth or hurteth,  
 excepte a man declare it to the vttermost, it  
 were better speake nothyng thereof: And  
 therfore I wolde haue the authoꝝ redde,  
 as Celsus, whiche entreateth bozth of the  
 kyndes of meates. And Paulus whiche han-  
 dleth at large in. xpiij. chaptres the natu-  
 res and Vertues of meates: or els Galenus  
 whiche by him selfe is sufficient for all, pre-  
 termittynge nothyng in the bookes of nou-  
 ryshmentes. And so wolde I nowe haue  
 made an ende of seadynge, if there had not  
 chanced to come to my mynde certayn thynges  
 worthy to be noted. And fyrste I wyll  
 admonyshe you of egges. There is no  
 meate (sayth Plinie) lyke egges that nozys-  
 seth in syckenes, and speth not heuy, and  
 that is in stede of wyne and meate bothe.  
 And Auicene affirmeth, that the yolkes of  
 egges of a henne, of a partridge, or of a phe-  
 saunte do passe all meates for them that



## De morbo

Haue they? bloud diminished or they? harte  
faynted. Alexander Aphrodicens thynketh  
that it conteyneth in it selfe the qualites of  
all the elementes, and to conclude there is  
in an egge a certayne Hewe of the worlde,  
bothe because it is made of the foure ele-  
mentes, and agayne bycause it is gathered  
rounde in sphere fascion, And hath a lifely  
power. Egges sayed manye doo forbydde:  
amonge the whiche are Paulus and Gale-  
nus. And dothe not allowe the foode of her-  
bes. And many other do forbyd the same, al-  
though Marc' Cato praiseth Brassica aboue  
the mone. He that eateth dayly his fylle of  
ptisana, his nutrimente Galenus thynketh  
can by none other meates be hyndred. And  
the same thyng wolde I say (saythe he)  
by beanes: if they fylled not with wynde.  
Of the vse of milke both in meates and al-  
so in medicines, Panle dothe intreate ve-  
rye goodly. Alexander saythe, mylke is  
lyghte in digestynge, and nourysseth well.  
For that may lyghtly go into bloudde, that  
is made of bloudde, and in a maner hit is  
bloud made whyte.

Of manye thynges I haue Hewed you  
a few, but yet he that desireth to haue helth,  
ought, saythe Paule, to knowe howe great  
power



power wyne bathe. And the same saythe, if  
wyne frete anye man, he muste dzyne colde  
water. And the nexte daye dzyne the iuise  
of woymeode, and walke vppon it: he must  
rubbe his body and washe it, and than re-  
freshe hym selfe with lyttell meate. Wyne  
that were lately must, and also wyne that  
be to olde must be auoyded, sayth Galenus.  
For these heate to moche, and the other no-  
thyng at all. That fedynge saythe Paule,  
that kepeth a man bare and skender is mo-  
che surer for the helthe, than that whiche  
maketh one fat. But for as moche as lyttell  
meate gyueth nother strengthe nor fedynes  
vnto the bodye, therfore he after addethe  
sayinge, Suche meates as are of a meane  
nature, are the chiefe nourysshementes of  
all. For they ingender bloude of a meane  
substance. And as such are most meteest & co-  
uenient for our bodies, so be they that bring  
forth yll humours moste noyfyll, and ther-  
fore muste they alwayes be auoyded. This  
saythe Paule. And he teacheth moze ouer/  
that ryf breadd nourysseth moze than all  
other, and that wheaten breade is of harde  
digestion and wyndy, and that barley breade  
is of lyttell strengthe. He that wyll knowe  
the vntermooste of fedynge, lette hym rede



## De morbo

this Pank and Galenus as I sayde. We in this countrey neuer Vsed annoyntynge, in Italie they haue Vsed them, but nowe they be almooste leste. And Galene comendeth the rubbynge of the body aboue all thynges, inculcatynge ostentymes and many thynges therof, and specially in his booke of preseruyng helthe. And the same doth Asclepiades hyghly auance, and Hippocrates also very greatly, whose saying this is which was after hym repeted of many. Throug rubbynge, if it be vehement, the bodye is made harde, if it be softe and easye, the bodye is made softe, if it be moch, it diminisheth, if it be meane, it fylleth.

**I**n our days that high lerned man Erasmus Roterodamus, vsynge thus dayly and specially in the moornyng at his vpyryng, thinkith therbi that he preserueth his helth, the weakenes of his body (whiche is verye great) not withstondynge. And hath warned me diligently, that aboue al other thynges I and all other studentes shulde vse the same. I folowe the counsell of my frende, and fynde ease therein. Somme forbidd wassynge and all maner bathes, and they saye, that they be vnholssomme for all suche as be recovered from this disease.



I thynke by cause they mollifie the synowes, and lose them, and therfore they wyll not that water shulde touche them: and yet they do not, sauyng for that, improue sweattynge, water hurteth the synowes though it be warme saythe Alexander: not bycause it is warme, but bicause it is moyst. Paule commendynge warme wasshynge saith thus: It taketh away werynes, it baketh downe fulnes, it heateth, it mitigateth, hit mollifieth, it disperseth, it prouoketh slepe, and maketh all the body fatte. And is very commodious and agreable both to man and woman yonge and olde, so sayth Paule.

Not withstondynge the Italianes nowe a dayes washe not but very seldome, wherof I doo not meruaylle, seinge in tymes paste they vsed it dayly as wyptynge testifieth, & also the tokens of the bathes remainynge at Rome, which were buyld: d like vnto cities.

In exercises Galene teacheth, that measure muste be kepte and obserued, sayinge, Immoderatenes I reprove euery where. He lykewise sayth: As exercise befoze meat is the chiefest thyng to pzeferue helth, so is al manner motion after meate most noysful. For the meat is scatered out of the bely befoze it be digested, and therof gadreth many grosse



## De morbo

and rawe humours in the veynes, wherof  
all maner diseases are wont to be ingendred.  
Pauke aduyseth vs, so longe to exercise our  
selfe, vntyll the body begynne to swelte and  
waue reed, our motions stronge, equal, and  
easie, and the swette seme to be mixed with  
vapour: than sytste to reste, whan any of  
these begynne to change. They monysse  
also to geue reste and quietnesse vnto that  
membze, whiche was lately refrozed to hel-  
the. And Hipocrates saythe: The remedye  
of the foote is reste. wherof Alexander ga-  
thereth that that, which is heled again must  
nedes haue reste. For motion (saythe he)  
causeth flowynge of the superfluous mat-  
ter, whiche may reyse and styꝝ vp inflama-  
tion. The worst thyng that can be to hym  
that hath akynge knees, is to ryde, saythe  
Celsus. He also thynketh hit not good for  
them that be growtie. The old men exercised  
them selfe also in voyce that they moughte  
syng and also rede moze clerely.

**I** sayd. I wold entreate of these thynges,  
as occasyon gaue, not moche regardynge  
any order, but as euery thyng, worthy to be  
noted, shal com to mynd. And therfore let  
no man loke for any greatte thyng here, if  
there be any that wolde knowe, I haue be-  
wed



wed in what anthozs what thynges he shall  
 fynde. But loo here commeth an other to  
 mynde, he that wyl preserve his helth, must  
 take hede (saythe Galene) to. ii. thynges  
 specially: one is, that the meate be agreinge  
 and mete for hym: an other is, that there  
 folowe good brookynge, and clensynge of  
 those superfluities, that are leste of the  
 meate. It is recyted by Paule, that the olde  
 men thought it was sufficient to defend and  
 preserve helth: if the bourden of the bely &  
 bladder were dayly vnloades wel & without  
 faulte, accorpyng to the portion of the  
 meate and drinke receyued. Galene as con-  
 cernynge the vse of Venus, hathe leste no-  
 thyng vnouched, affirmynge that acte to  
 be an ennemy vnto the helthe of all them  
 that are drye of complexion, and specially  
 of them that are also colde. For Venus  
 (sayth he) is vnhurtefull onely vnto them  
 that be hote and moyste, and be abundant  
 of sede. And ageyne he saythe: They that  
 haue theyr bodies well tempered and with-  
 out fault, ought not vterly to absteyn from  
 Venus, as they that be colde and dry ought.  
 Also Paule sayth: drye copulations hurteth  
 all men, and moste of all if colde be ioyned  
 to dryeth: so that they onely / whiche be  
 R.B. hote



## De morbo

hote and moyste, may vse it without ieopedye. As labours are pꝛospytable vnto helth, so are also copulations if they be vsed with mesure. This one thyng ought all to know, that al they that haue had the frenche pockes ought with great care, for lone of their synowes to auoyde carnall copulation.

Paule iudgeth it well done to exercyse children, that thzough the labour of body and mynd, they may be bꝛydesed and restrayned from the violence of bodily pleasure. Hipocrates compareth that act vnto the falsyng sycknes. Alexander Magnus was wont to say, that copulation and slepe were two the greatest tokens of mortallite.

**T**he holssomes also of the ayze muste be looked vppon, which is a good poꝛt of helth. That ayze, sayth Paule, whiche is infected with euyl vapours, puffynge out pestilent blastes, or is nygh vnto a synke or draught, or is mustie, or is kepte in a vakkie, compassed round about with hilles hurteth al ages. And the beste ayze is most holssome. For vnto a temperat body a tẽperate aire is pꝛofitable, sayth he, and a distempꝛed is for hym that hath a contrary temperature. Sicknes is nothyng els, sayth Galene, sayng a motion without nature. Tha he sayth: The phisitions



sitions vnderstode hym to be hole, at whose  
measures be according to the cours of nature:  
a contrarywise thā to be syck, if any part go  
out from his nature. It is forbidden by the  
doctrine of the phisitions, that no mā drink  
freight vpon chafynge. They say also, that  
al sodayn changes are dangerous. This is  
also admitted for trouth, that contynual  
delnes is most contrary to good helth. And  
contrarywise, Meane exercyse is great aide  
a socour. Galen saith, depe rest of the body  
is the greatest euyl that can be for the pre-  
seruyng of the helth, as moderate labour is  
the greatest good. As perteynyng to slepe,  
whan it ought to be taken and howe moche  
Paule teacheth abundantly, and also what  
commodities folowe, whan it is well taken  
in tyme. With noone slepe there is none that  
holdeth. For suche as be of a sad nature, or  
be troubled with thought and care / the phis-  
itions iudgeth very good to cal for som ma-  
ner pastimes a mirth, to finde out by some  
meanes, wherby the hart may be chered, a  
the sadnes of mynde eased. Pensifenes saith  
Paule, must be dzyuen away with the swete-  
nes of soundes.

The that is in good helth (sayth Celsus)  
a at his owne libertie nedeth to care nother  
for



## De morbo

for medicines nor oyntmentes. which thing  
as I do allowe, and wolde not them that  
be of good lykynge and helth to be bounde  
greatly to any maner rule of lypynge: so  
thynke I it nedefull for them, that haue ben  
sycke, or haue syckely bodyes, or do folowe  
suche kynde of lypynge, that they can nat  
well defende the bodyly helthe, to haue a  
rule of lypynge, to order them selfe by.

For Galene monystryth, that a lawe and  
rule of lypynge is in no wise superfluous.

For dyete, sayeth he, is a verye medicine.

These thynges that I haue here wryten,  
moste noble pryncce, I repute moste profy-  
table to this purpouse, bothe by myn owne  
and others experience, and also by the tea-  
chyng of them that were hyghly lerned.  
The whiche thynges I haue wrytten vnto  
your excellencie, not bycause ye wulde your  
selfe make a proufe of them (from the nede  
wherof I beseeche our sauour Christ to saue  
and kepe your magnificence) but that they  
maye be redy, if any of your courte chaunce  
to haue nede of them. And of suche thynges  
as I haue wryten, ye shall vse the iugement  
of Stromer, as I sayde before. For your  
other phisition Gregorie Coppus hath sene  
those thynges already, & dyd helpe me in som  
of



of them, but that was incidently, whā front  
 hym I spedde me to Moguncia, for busines  
 that I had there. But if it had so fortunēd  
 that I myght haue ben in your courte with  
 him (for than ye were away in Germanie)  
 I wulde haue intreated moze warely of all  
 these thynges, and sette forthē my booke  
 moze perfectly. But how so euer it be now,  
 I praye your excellēce to take hit well in  
 worthe. And I presente hit vnto you for a  
 gyfte and token of this newe yere, whiche  
 I praye god may be lucky and prosperous  
 vnto you, And as fortunate as your owne  
 harte woll desyre, without disdayne or en-  
 uye of any persone. Thus I commende me  
 vnto you, mooste noble, mooste worthe,  
 mooste benigne, and excellēt prelate,  
 whom almighty god long kepe  
 in good helthe and pros-  
 peritie. Amen. Wry-  
 ten at Moguntia  
 with myn own  
 hande.

**¶** Thus endeth this booke De mor-  
 bo gallico, compiled by He-  
 rich Butten knyghte.